

श्रीमच्छृङ्गेरी जगद्गुरु महासंस्थानम्, शारदापीठम् ॥

शृङ्गेरी–कडूर्, मैसूर् स्टेट् ।

Sri Sringeri Jagadguru Mahasamsthanam, Sarada Pitham,

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श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीण यमनियमासन
प्राणायाम प्रत्याहार धारणाध्यान समाध्यष्टाङ्ग योगानुष्ठाननिष्ठ तपश्चक्रवर्त्यना-
द्यविच्छिन्न श्रीशङ्कराचार्य गुरुपरंपराप्राप्त षड्दर्शनस्थापनाचार्य व्याख्यान
सिंहासनाधीश्वर सकलनिगमागमसारहृदय सांख्यत्रयप्रतिपादक वैदिक
मार्गप्रवर्तक सर्वतन्त्रस्वतन्त्रादिराजधानी विद्यानगर महाराजधानी
कर्णाटकसिंहासनप्रतिष्ठापनाचार्य श्रीमद्राजाधिराजगुरु भूमण्डला-
चार्य ऋष्यशृङ्गपुरवराधीश्वर तुङ्गभद्रातीरवासि श्रीमद्विद्याशङ्कर
पादपद्माराधक श्रीजगद्गुरु श्री चन्द्रशेखर भारती स्वामि
गुरुकरकमलसञ्जात श्रीजगद्गुरु शृङ्गेरी

श्रीमदभिनवविद्यातीर्थस्वामिभिः

अनुगृहीतं

॥ श्रीमुखम् ॥

तत्त्वचिन्तनपराः समेऽपि भारतीयाः जीवं नित्यमभ्युपगच्छन्ति । स हि अविद्याकामकर्मवशेन नानाशरीराणि भोगायोपादत्ते । सः स्वयं अजायमानोऽपि आविद्यकशरीरसंबन्धात् आत्मानं जातं म्रियमाणं च मनुते । तत्र च अविद्यया तिरोहितस्वस्वरूपः नानाविधानि दुःखा-न्यनुभवन् किंकर्तव्यतामूढः खिद्यति । तं च जीवं उद्दिधीर्षुः भगवान्

प्रवृत्तिनिवृत्तिलक्षणं धर्मं उपदिदेश। लोकेषु भाग्यदृष्टिषु पद्धुलेषु स धर्मोपदेशः पुरुषमतिमात्रप्रमाणैः कदर्थितोऽभवत्। ततश्च लोकेषु धर्मसंस्कारवैरल्येन न यज्ञा अप्रथन्त। शान्त्यादयो गुणाः व्यलीयन्त। न स्वर्गः नापवर्गः। कामक्रोधादिरिपुवर्गचेष्टिताः ऐहिकमपि जीवनं सुखं अनुभवितुं अप्रभवः नानापुरुषमतिकल्पितेषु मताभासेषु श्रद्धामाकलयन्तोऽपि अलब्धचेतःप्रसादाः जन्मैव अमोघयन्। तदात्वे भगवान उमाजानिः श्रीशङ्कराचार्यरूपेणावतीर्य श्रौतं धर्मोपदेशं स्थिरीचकार। अत एव अधुनापि भारते श्रौतसंप्रदायं वयं निरीक्षितुं अनुष्ठातुं स्वर्गापवर्गावधिगन्तुं च शक्नुमः। तादृशानां परमाचार्याणां जीवितचरित्राणि ज्ञातुं स्मर्तुं च अभिलषतामपि तदवगमकानां पुस्तकानामनुपलम्भो हि चेतस्तोदावहः। सन्ति च आचार्यचरित्रावगमकानि कानिचित् काव्यानि तत्तत्कालप्रथितचरित्रावलंबानि। तेषु माधवीयशङ्करविजयाख्यं काव्यं द्राधीयसा कालेन आसेतोः आहिमगिरिशिखरं समग्रे भारते पण्डितैः प्रमाणतया अभ्युपगतं श्री शङ्करजयन्त्यादिषु पारायणप्रवचनादिषु प्रयुज्यमानं आस्ते। भगवत्पादप्रतिष्ठिताम्नायपीठचतुष्टयाधिपतयः चत्वारोऽप्याचार्याः इदं काव्यं चिरायांगीकुर्वन्ति।

तादृशस्यास्य काव्यस्य परिचयं आंग्लभाषाविदोऽपि संपादयन्त्विति संकल्पेन भगवत्पादेषु भक्त्या च श्रीसुब्बरत्नार्यैः अस्मच्छिष्यवरैः धर्मकार्यनिरतैः आंग्लानुवादः प्रतिपदं व्यरच्यत। तदिदमवलोक्य वयं नन्दामः तांश्च अभिनन्दामः। आशास्महे च सानुवादं काव्यमिदं सर्वत्र शांकरीं भक्तिं पुष्णत्, धर्ममार्गे जनान् प्रेरयत्, सहृदयहृदयानन्ददं चिरं प्रकाशतां, श्री सुब्बरत्नार्याश्च मद्भपरंपरा मजमानाश्चिरं जीयासुरिति।



शृङ्गगिरिः,
29—8—72.

इति नारायणस्मरणम्

॥ श्रीः ॥

॥ उपोद्घातः ॥

विदितमेव हि समेषां मानवानां सनातनश्रौतधर्मानुगामिनां विभिन्नमतावलम्बिनामपि भारतीयानां, परमपावनं सर्वमङ्गलावहं श्रीमच्छङ्करभगवत्पादाचार्यनामधेयम्। एत एव हि वेदमार्गविदूषकाणां नास्तिकानां वादान् सर्वतो निराकृत्य कर्मभक्तिज्ञानानां आम्नायविधेयानां सर्वश्रेयःप्रापकाणां प्रतिष्ठामकार्षुः। तस्मादेवेदानीमपि सर्वे वयं वैदिके वर्त्मनि निष्प्रतिबन्धं गन्तुं प्रभवामः।

अमी हि महात्मानः क्रैस्तवाष्टमशताब्द्यां केरलप्रान्ते कालटिनामके ग्रामे पूर्णातीरवर्तिनि, आर्याशिवगुरुदम्पत्योः कुमारो भूत्वा, बाल्ये विद्याभ्यासदशायामेव दीनायाः विप्रपत्न्याः दारिद्र्यं स्वर्णामलकवृष्ट्या दूरीकृत्य, स्वीयमातुरनुज्ञया स्वीकृत्य पारिव्राज्यं, लब्ध्वा च श्रीगोविन्दभगवत्पादान्महावाक्योपदेशं, गत्वा च तदाज्ञया वाराणसीक्षेत्रं, श्रीविश्वेश्वरानुग्रहेण ब्रह्मसूत्रोपनिषद्गीतादीनां भाष्याणि याथार्थ्यप्रदर्शकानि, बहूनि प्रकरणानि स्तोत्राणि च विरचय्य, मीमांसकमूर्धन्यं मण्डनं वादे विजित्य, सुरेश्वरसमाख्यया संन्यासाश्रमं स्वीकृतवन्तं च तं शिष्यत्वेन परिगृह्य, सुरेश्वरपद्मपादहस्तामलकतोटकादिभिरनेकैः शिष्यैः सह आसेतुहिमाचलं यात्रां कृत्वा, तत्र तत्र नानासिद्धान्तावलम्बिनः द्वैतिनः सर्वानपि वादे विजित्य, कृत्वा च तानद्वैतसिद्धान्तानुसारिणः, शृङ्गेरीपुण्यक्षेत्रं संप्राप्य तत्र ब्रह्मविद्यास्वरूपिणीं श्रीशारदादेवीं प्रतिष्ठाप्य, तत्र भाष्यादिकमध्यापयन्तः द्वादश वत्सरान् उषित्वा ततः शृङ्गगिरिद्वारकापुरी बदरीषु लोकानुग्रहाय चतुराम्नायपीठानि संस्थाप्य, तेषु च स्वीयमुख्यशिष्यान् श्रीसुरेश्वरपद्मपादहस्तामलकतोटकाचार्यान् जगद्गुरुपदे

नियोज्य, काश्मीरे सर्वज्ञपीठं समारुह्य केदारे तिरोधानं प्रापुः। इमां च कथां एकेन श्लोकेन संक्षिप्य वर्णयामासुः श्रीमाप्पस्वामिनः —

आर्याम्बाजठरे जनिर्द्विजसतीदारिद्र्यनिर्मूलनम्
संन्यासाश्रयणं गुरूपसदनं श्रीमण्डनादेर्जयः।
शिष्यौघग्रहणं सुभाष्यरचनं सर्वज्ञपीठाश्रयः
पीठानां रचनेति संग्रहमयी सैषा कथा शांकरी॥

श्रीशङ्करभगवत्पादीयं वृत्तान्तं सर्वमपि महता विस्तरेण सहृदयहृदयंगमया रीत्या सरसं प्रतिपादयत् संक्षेपशङ्करविजयनामकं महाकाव्यं षोडशसर्गात्मकं १८४३ श्लोकसंयुतं श्रीमाधवाचार्या रचयामासुः। काव्ये चास्मिन् द्वादशे सर्गे ६३ श्लोकप्रभृति सप्तसु श्लोकेषु भगवत्पादानां शृङ्गेरीक्षेत्रागमनं तत्र भाष्याध्यापनं, श्रीशारदाप्रतिष्ठा, तत्पूजाप्रवर्तनं इत्यादिवृत्तान्तं अभिधाय अन्ते सर्वस्मिन्नपि समये श्रीशारदादेव्या क्रियमाणमनुग्रहं वर्णयन्ति।

या शारदाम्बेत्यभिधां वहन्ती कृतां प्रतिज्ञां परिपालयन्ती।
अद्यापि शृङ्गेरिपुरे वसन्ती प्रद्योततेऽभीष्टवरान् दिशन्ती॥

महाकाव्यलक्षणपरिपूर्णेऽस्मिन् ग्रन्थे पदलालित्यं, शब्दार्थमाधुर्यं, वर्णनाप्रकर्षः, रसालङ्कारपूर्णता, अनुप्रासादिकं इत्यादयः सहृदयहृदयरञ्जकाः उत्कर्षाः भूयिष्ठमुल्लसन्तीत्येतत् न तिरोहितं वाचकवरेण्यानामिति नात्र तद्विस्तरः क्रियते।

माधवाचार्याः श्रीसद्गुरोरनुग्रहात् वाग्देवीकरुणारसपरिपूरितकटाक्षलाभेन च लोकोत्तरसर्वाश्चर्यावहकविताचातुरीसंपन्ना अपि वैराग्यसंपूर्णमानसाः शमदमादिसद्गुणसंपन्नाः साधारणकाव्यविरचनमयुक्तमिव पश्यन्तो विचिन्त्य परमहंसपरिव्राजकमेव काव्यनायकत्वेन प्रकल्प्य, शान्तिरसप्रधानं नानाशास्त्रार्थगर्भितं अविद्यानिवर्तकतत्त्वज्ञानफलकमिदं

महाकाव्यं रचयामासुः। 'नेता यत्रोल्लसति भगवत्पादसंज्ञो महेशः शान्तिर्यत्र प्रकृचति रसः शेषवानुज्ज्वलाद्यैः। यत्राविद्याक्षतिरपि फलं'

अत एव बालसंन्यासिनः केचित् संस्कृतभाषाव्युत्पत्तये इमं महाकाव्यं गुरोः सकाशे पठन्ति। भाषाव्युत्पत्तिः पदवाक्य प्रयोग-प्रावीण्यं व्याकरणपरिचयः नानाशास्त्रविषयावगतिः अनुष्ठेयधर्माव-बोध इत्यादिफलमेतत्पठितॄणां संजायते। यद्यपि श्रीशङ्करभगवत्पादानां असाधारणमहिमा सार्वज्ञ्यबुद्धिप्रकर्षादिप्रदर्शकतदीयभाष्यादिग्रन्थैरेव सम्यगवबोद्धुं शक्यते, तथापि सामान्यप्रज्ञावतां तदीयप्रौढग्रन्थ-परिशीलने सामर्थ्याभावात् तदीयाद्भुतचरितद्वारैव तन्महिमपरिज्ञानं तेषां संभवति। वस्तुतस्तु विदुषामपि प्रथमतः चरित्रपरिशीलनेन तन्महिमातिशये अवगते सति प्रामाणिकत्वबुद्धिनिश्चयोदयात् पश्चात् तद्ग्रन्थपरिशीलनेन तन्महिमज्ञानं नितरां सुदृढं भवति। अत एव बादरायणाचार्याः 'जन्माद्यस्य यतः' इति द्वितीयसूत्रेण मनसा-ऽप्यचिन्त्यरचनारूपस्य अस्य प्रपञ्चस्य सृष्टिस्थितिविनाशकर्तृत्वरूपं माहात्म्यं अभिधाय पश्चात् शास्त्रयोनित्वात् इति तृतीयसूत्रेण वेदकर्तृत्वेन हेतुना तादृशमहिमानं द्रढयन्ति।

ग्रन्थोऽयमितः पूर्वं अन्यत्र मुद्रितोपि अधुना दौर्लभ्यात् आसेतुहैमाचलं सर्वत्र अस्यैव ग्रन्थस्य पारायणकरणाय उपन्यासाद्यर्थं च बहुभिरपेक्ष्यमाणत्वात् इदानीं आंग्लानुवादसहितः मुद्राप्यते सर्वेऽपि प्रबन्धमिमं स्वीकृत्य, सार्थावबोधं पठित्वा, कृत्वा च पारायणं, लब्ध्वा च भगवत्पादानामनुग्रहं, संप्राप्नुयुः सर्वाण्यपि श्रेयांसी सद्गुरुरूपिणं भगवन्तं प्रार्थये।

इत्थं
व्याकरणशिरोमणिः, वेदान्तविद्वान्
के. एस्. वेङ्कटरामशास्त्री।

श्रीरङ्गम्,
1—9—72

॥ श्रीः ॥

॥ विषयानुक्रमणिका ॥

शुभम् ।

INTRODUCTION

The biographer's concern is to record the worthwhile incidents in the life of his hero and relate their impact upon contemporary society. The hagiographer invests his saint with an atmosphere of halo and charisma. To write the life of a God-Man, an *avatar*, requires a different kind of talent and approach. The *avatar* appears to live and move among men, but is ever conscious of his divinity, and whatever he does and says are meant to kindle the spark of divinity hidden in men. His life is a standing message for all times to come. It is only men endowed with a rather high level of spirituality that can write the life of an *avatar*. Such a poet was Mādhava, steeped in the lore of the Upanishads and Āgamas. To his several attainments Mādhava added a rare gift of poesy. He was familiar with the nuances of Samskrit speech and rules of poetic composition pertaining to metres, figures of speech, modes of description etc., all defined in the *Alankāra Śāstra*. The work of a poetic composition largely depends upon how the poet displays the several *rasās*. Incidents in this poem such as Śamkara's banter in response to the insolence of Visvarūpa, the anguish of Aryāmbā when her only son left her, that of the noble-minded housewife not being able to give proper alms to Brahmachari Śamkara and that of King Rājaśekhara and Padmapāda when their works were consumed by fire, and the sequel in each case, which apart from the relief

that followed, imparted a sense of wonderment, the awe-inspiring scene of God Narasimha pouncing upon Ugrabhairava and the other one of *Karkacha*, the *Kapalika*, whose boasted supernatural powers brought about his own destruction, the master restoring life to a dead boy — all these evoke the appropriate *rasa*, but the greatest of them all, *sānta rasa* permeates the entire poem.

Hyperbole *(atiśayokti)* is largely resorted to by poets, and Mādhava was no exception. There are instances here and there which well nigh tax the susceptibility of the reader. By mere *Humkara*, Śamkara reduced a host of Kāpalikas to ashes; a statement like this does not accord with the basic character of Śamkara, whose mission was 'to do good' to all. In this case the incident has to be taken in an allegorical sense. By pronouncing the *Mantra HUM*, Śamkara did not burn their bodies but their inflated ego, steeped in false knowledge and gruesome rituals. In another place (XVI–90) the poet waxes eloquent and declares that the ascension by Śamkara of the *Sarvajñapiṭha* marked the rout of the rival schools. It was not Śamkara's mission to *destroy* any school. He unerringly pointed out the inadequacies in them — such as would not help in the realization of the Absolute Truth of Brahman; otherwise these schools served as stepping stones to reach the summit of Advaita Knowledge.

Anachronism, which often goes with hyperbole, is pardonable in a poet. When Mādhava introduces

Haradatta and Śrīkaṇṭha as opponents of Śamkara in a polemical contest, he must have introduced them not as individuals, but as types of the class to which they belonged.

In his description of sylvan and rural scenes—such as rivers, forests, groves and *agrahārams* Mādhava has deftly caught nature in her gentle and benign moods quite in accord with the theme of the poem.

Sudhanva is a creation of the poet. Though an impressive character, he serves only one purpose—he seems to impart a certain amount of verve to Śamkara's itinerary. It is to the credit of Mādhava that he does not indulge in frenzied tales and phantasms that fill the pages of some other *Śamkara Vijayams*.

Certain features stand out in the poem. One is the high place that is accorded to women. The Devi is the mother of the gods; and Āryambā, the mother of this *avatar* is a manifestation of the Divine Mother, who, like her son, chose to behave like an ordinary mortal. In Āryambā we find an extra-ordinary capacity for renunciation. And her great son gave her preference over the gods by thinking of her and mentally paying her homage while bathing in the confluence of the rivers in Prayāga, and after her demise he set at naught the threat of Nambutiri philistines, performed the last rites and sped her soul to the 'immortal realms of light'. The Divine Mother in another aspect—that of the Goddess of

Wisdom appeared as Bhāratī. It is not that she presided over the discomfiture of her husband—no Hindu wife would do that—but over the triumph of Renunciation and Jñāna over barren Ritualism the goal of which was the attainment of ephemeral pleasures here and hereafter.

The *stotras* to Vyāsa and the Gurus, to Harihara and to Devi Mūkāmbā have a fascination of their own. The hymn to Harihara is a delightful example of *śleṣha (double entendre)* wherein every one of the string of epithets applies both to Vishṇu and Śiva. The hymns to Devi Mūkambā reveals the adept in *Mantra* and *Yoga śāstra* that Mādhava was. The source of this hymn, which is an epitome of some aspects of Śrī Vidyā Sādhana, is hinted at in the words ये प्रत्यभिज्ञामतपारविज्ञा—it is the Śākta branch of the Kashmir school of *Pratyabhijña*, which is of the *Samaya* creed and is the nearest approach to Advaita. It may be observed in passing, that this affords a clue to the identity of Mādhava. *Kavi* the Samskrit word for *poet* means also *Seer*. Mādhava was a poet-seer. Before his mind's eye must have passed a panaroma of the incidents of Śamkara's life. And in presenting the facts thereof, he has evoked Śamkara, the compassionate who listened to the woes of the poor and rich alike and gave them relief; Śamkara, the 'prince of *Parivrājakas*' who taught the learned scholars in Vāraṇāsi and other centres of learning, the *Ātmavidya*, and conveyed the same knowledge in simple verses to the commonfolk whom he visited in their towns and

villages, Śamkara, the master polemic, who with the very weapons of logic and dialectics his adversaries were proficient in, deftly vanquished them, and Śamkara, the great harmoniser, who gave equal importance to all forms of worship, and taught how through devotional and singleminded worship of any *Saguṇa* form, one might in the end transcend it and attain the knowledge of the Formless Absolute. Mādhava's poem is an introduction to an advanced study of Advaita. A reverential study of (*Pārāyaṇam*) of *Mādhavīyam* is a form of paying homage to Samkara Bhagavatpāda.

Mr. K. V. Subbaratnam has the necessary qualification to translate this poem. He has brought to bear upon the work of translation not only his ripe scholaraship but a devotional approach, so necessary to get into the heart of a work like this. The translation is a real boon to all seekers of Truth, who are not acquainted with Samskrit.

Madras - 28
September 1972

K. R. VENKATARAMAN.

TRANSLATER'S NOTE

Sri Adi Samkara Bhagavatpada is a world teacher, meant not for the century or country of his birth but for all times and climes. Rarely is a saint or prophet born, who can talk to people beyond his country or times. Such great men are only the incarnations of God, sent to this earth for the uplift and redemption of the human race. Their teachings are meant for every human being, transgressing caste, creed or race. For they contain truths of eternal value. Such a great Saint is Sri Adi Samkaracharya acknowledged by all, whether they live in the western or eastern hemisphere of the world. As years roll on, we find his teachings spreading in every country, attracting even those that are not Hindus or Indians. The absolute monoism preached by him in his works is now being accepted as the final goal of human thought,

If only this saint had been born in any other part of the world, like America or Europe, they would have maintained a record of the details of his life. But in our country we never maintain such notes and we have to look to tradition for such facts. This results in many modern scholars discussing things and arriving at different conclusions, all of their own choice. Fortunately, his works have been well retained by the traditional method of teaching and we have them all now in print. As regards the details of his life, we

have very few records. In this aspect the work, Madhaviya Samkara Vijayam gets an enhanced value for us. Tradition has it that it was written by Sri Madhava, who later on became an ascetic and occupied the illustrious Pitha at Sringeri with the name of Sri Vidyaranya (1380-1386 A. D.). The author has done a great service to the world by bringing into existence this valuable work with so many details, which the world would have otherwise lost by sheer efflux of time.

The author is as may be seen from the work, not a mere scholar but a poet, philosopher and biographer — all in one. Every verse of his, discloses his supreme erudition in Samskrit language, with all its beauty of diction, grammar and figures of speech. In dealing with the life of the great world teacher, the author has risen to the high level of his hero when he deals with the discussions on the subjects of philosophy. Very rarely do we find such equal capacity between the hero and the author. Such a distinction goes to the Sringeri Pitham, of which the author was an illustrious pontiff.

My esteemed friend Mr. K. R. Venkatarama Iyer has in his scholarly introduction dealt with the capacity of the poet in the author. Anything, which I may say, will be only a repetition.

Having chosen for his Kavya the life of an avatar, the author seems to have adopted the prologue in Sri Valmiki Ramayana leading to the birth of the

Great Man. Like the rishis, suffering from the misdoings of Ravana, approaching Lord Vishnu for coming down on this earth for redeeming the suffering people, the gods approach Lord Siva and pray for his incarnation on earth for destroying the ill-doctrined schools of thought and philosophy and for restoring the greatness of the Holy Scripture and its essence; and Lord Siva, with the other Gods, takes human form and they are born on this earth. The poet would give a high status even to the four disciples of Sri Samkara by telling us that they are also incarnations of various Gods. The reader can well follow the details in the I chapter of the book. As a great poet, the author has also attempted to teach the public as to how marriages should be arranged and performed; this is the kavya part of it. Chapters XV and XVI bring out the best of philosophy in the author. All schools of thought are mentioned as the subject matter of debate between Sri Samkara and his opponents and the reader can get an easy insight into the doctrines of all the schools by a mere reading of the Chapters.

In chapter X the poet describes how Sri Samkara entered the body of the dead King Amaruka and learnt and exhibited his knowledge of (Kama-sastra) the science of love, with a view to defeat Sri Saraswathi in debate and get the fame of an all-knowing (Sarvajna) and did succeed in the attempt. Some recent scholars may doubt the truth of this version and ask " Can an ascetic do this? Would not his body get tainted by such a conduct?" We should

remember that we are dealing with the life of a superman, whose powers are unlimited. It looks as though the author has anticipated this question and he deals with this aspect in chapter XVI when the pandits question Sri Samkara about this assumed defect in him and the explanation is given in the words of Sri Samkara by the author. Though tradition would ascribe the authorship of the work Amarusatakam to Sri Samkara, yet research shows that it is the work of a poet by name Amaruka Kavi. That does not in any way affect the conclusion mentioned above.

As far as I know, there is no translation in English for this important work. A Tamil Translation has been done in 1955 by Pandit Sri N. S. Ananthakrishna Sastrigal, Retired Sanskrit Teacher, Udamalpet, but copies of the same are not now available. I owe the idea of an English Translation to the same gentleman, who suggested it to me some years ago. I know that I do not possess sufficient proficiency for the same. But, when I submitted this idea to the present Jagadguru Sri Samkaracharya of Sringeri, H. H. not only blessed me and directed me to proceed with it but also gave me the necessary finance for bringing out the book. And at the command of H. H., my friend, Sri J. Subramania Iyer, Advocate, Gobi, gave me additional financial assistance, from out of a charity fund in his control, for the publication of this book. In my anxiety to make the non-sanskrit reader follow the text, while he reads

the translation, I could not give a better and flowing language, for which I crave pardon of every reader. If the reader, after going through the translation, gets a desire to read the text directly and understand it, I would have fulfilled my desire in bringing out this book. I do not claim to have done the translation in the best form.

H. H. the Jagadguru Samkaracharya, Sringeri Sarada Pitham has graciously blessed me with a Srimukham printed in the book. But for His blessings, I would not have done even this much of a translation. My pranams to that great Jivanmukta.

To my esteemed friend and guide Sri K. R. Venkatarama Iyer, who has so kindly taken the trouble of providing me with an introduction, showing research and erudition, I feel very much indebted.

My thanks are also due to the Sri Vani Vilas Syndicate Ltd., Srirangam, who have printed the book in a very neat and attractive manner and thus helped me to serve the noble cause, which prompted me to take up the work of this translation.

I hope this book will find a place in the library of every seeker after truth, so that they can read at least a portion of it every day and get the blessings of Sri Samkara Bhagavatpada.

Erode
October 1972

K. V. SUBBARATNAM,
Advocate.



श्रीमच्छङ्करभगवत्पूज्यपादाः ।



॥ श्रीगुरुचरणारविन्दाभ्यां नमः ॥

श्रीविद्यारण्यविरचितः

॥ श्रीमच्छङ्करदिग्विजयः ॥

॥ प्रथमः सर्गः ॥

(उपोद्घातः)

प्रणम्य परमात्मानं श्रीविद्यातीर्थरूपिणम् ।
प्राचीनशङ्करजये सारः संगृह्यते स्फुटम् ॥ १ ॥

यद्वद्घटानां पटलो विशालो विलोक्यतेऽल्पे किल दर्पणेऽपि ।
तद्वन्मदीये लघुसंग्रहेऽस्मिन्नुद्वीक्ष्यतां शाङ्करवाक्यसारः ॥ २ ॥

यथाऽतिरुच्ये मधुरेऽपि रुच्युत्पादाय रुच्यान्तरयोजनार्हा ।
तथेष्यतां प्राक्-कवि-हृद्य-पद्येष्वेषाऽपि मत्पद्य-निवेशभङ्गी ॥ ३ ॥

स्तुतोऽपि सम्यक् कविभिः पुराणैः कृत्याऽपि नस्तुष्यतु भाष्यकारः ।
क्षीराब्धिवासी सरसीरुहाक्षः क्षीरं पुनः किं चकमे न गोष्ठे ॥ ४ ॥

पयोब्धिविवरीसुनिःसृतसुधाझरीमाधुरी-
धुरीणभणिताधरीकृतफणाधराधीशितुः ।
शिवङ्करसुशङ्कराभिधजगद्गुरोः प्रायशो
यशो हृदयशोधकं कलयितुं समीहामहे ॥ ५ ॥

क्वेमे शङ्करसद्गुरोर्गुणगणा दिग्जालकूलङ्कषाः
    क्वालोन्मीलितमालतीपरिमलावष्टम्भमुष्टिंधयाः ।
क्वाहं हन्त तथाऽपि सद्गुरुकृपापीयूषपारम्परी-
    मग्नोन्मग्नकटाक्षवीक्षणबलादस्ति प्रशस्तार्हता ॥ ६ ॥

धन्यंमन्यविवेकशून्यसुजनंमन्याब्धिकन्यानटी-
    नृत्योन्मत्तनराधमाधमकथासंमर्ददुष्कर्दमैः ।
दिग्धां मे गिरमद्य शङ्करगुरुक्रीडासमुद्यद्यशः-
    पारावारसमुच्चलज्जलधरैः संक्षालयामि स्फुटम् ॥ ७ ॥

वन्ध्यासूनुखरीविषाणसदृशक्षुद्रक्षितीन्द्रक्षमा-
    धौरेयौदार्यदयादिवर्णनकलादुर्वासनावासिताम् ।
मद्वाणीमधिवासयामि यमिनस्त्रैलोक्यरङ्गस्थली-
    नृत्यत्कीर्तिनटीपटीरपटलीचूर्णैर्विकीर्णैः क्षितौ ॥ ८ ॥

पीयूषद्युतिखण्डमण्डनकृपारूपान्तरश्रीगुरु-
    प्रेमस्थेमसमर्हणार्हमधुरव्याहारसूनोत्करः ।
प्रौढोऽयं नवकालिदासकवितासन्तानसंतानको
    दद्यादद्य समुद्यतः सुमनसामामोदपारम्परीम् ॥ ९ ॥

आमोदैरनुमोदिता मृगमदैरानन्दिता चन्दनै-
    र्मन्दारैरभिनन्दिता प्रियगिरा काश्मीरजैः स्मेरिता ।
वागेषा नवकालिदासविदुषो दोषोज्झिता दुष्कवि-
    ग्रावैर्निष्करुणैः क्रियेत विकृता धेनुस्तुरुष्कैरिव ॥ १० ॥

यद्वा दीनदयालवः सहृदयाः सौजन्यकल्लोलिनी-
    दोलान्दोलनखेलनैकरसिकस्वान्ताः समन्तादमी ।

सन्तः सन्ति परोक्तिमौक्तिकजुषः किं चिन्तयाऽनन्तया
यद्वा तुष्यति शङ्करः परगुरुः कारुण्यरत्नाकरः ॥ ११ ॥

उपक्रम्य स्तोतुं कतिचन गुणाञ्छङ्करगुरोः
प्रभग्नाः श्लोकार्धे कतिचन तदर्धार्धरचने ।
अहं तुष्टूषुस्तानहह कलये शीतकिरणं
कराभ्यामाहर्तुं व्यवसितमतेः साहसिकताम् ॥ १२ ॥

तथाऽप्युज्जृम्भन्ते मयि विपुलदुग्धाब्धिलहरी-
ललत्कल्लोलालीलसितपरिहासैकरसिकाः ।
अमी मूकान्वाचालयितुमपि शक्ता यतिपतेः
कटाक्षाः किं चित्रं भृशमघटिताभीष्टघटने ॥ १३ ॥

अस्मज्जिह्वाग्रसिंहासनमुपनयतु स्वोक्तिधारामुदाराम्
अद्वैताचार्यपादस्तुतिकृतसुकृतोदारता शारदाम्बा ।
नृत्यन्मृत्युञ्जयोच्चैर्मुकुटतटकुटीनिस्सरत्स्वःस्रवन्ती-
कल्लोलोद्वेलकोलाहलमदलहरीखण्डिपाण्डित्यहृद्याम् ॥ १४ ॥

क्वेदं शङ्करसद्गुरोः सुचरितं क्वाहं वराकी कथं
निर्वक्ष्यामि चिरार्जितं मम यशः किं मज्जयस्यम्बुधौ ।
इत्युक्त्वा चपला पलायितवतीं वाचं नियुङ्क्ते बलात्
प्रत्याहृत्य गुणस्तुतौ कविगणश्लिष्टं गुरोर्गौरवम् ॥ १५ ॥

रूक्षैकाक्षरवाङ्निघण्टुशरणैरौणादिकप्रत्यय-
प्रायैर्हन्त यङन्तदन्तुरतरैर्दुर्बोधदूरान्वयैः ।
क्रूराणां कवितावतां कतिपयैः कष्टेन कृष्टैः पदै-
र्दीना स्यादनघा किरातविततेरेणीव वाणी मम ॥ १६ ॥

नेता यत्रोल्लसति भगवत्पादसंज्ञो महेशः
शान्तिर्यत्र प्रकचति रसः शेषवानुज्ज्वलाद्यैः।
यत्राविद्याक्षतिरपि फलं तस्य काव्यस्य कर्ता
धन्यो व्यासाचलकविवरस्तत्कृतिज्ञाश्च धन्याः ॥ १७ ॥

तत्रादिम उपोद्घातो द्वितीये तु तदुद्भवः।
तृतीये तत्तदमृतान्धोवतारनिरूपणम् ॥ १८ ॥

चतुर्थसर्गे तच्छुद्धाष्टमप्राक्चरितं स्थितम्।
पञ्चमे तद्योग्यसुखाश्रमप्राप्तिनिरूपणम् ॥ १९ ॥

महताऽनेहसा येषा सम्प्रदायागता गता।
तस्याः शुद्धात्मविद्यायाः षष्ठे सर्गे प्रतिष्ठितिः ॥ २० ॥

तद्वयासाचार्यसन्दर्शविचित्रं सप्तमे स्थितम्।
स्थितोऽष्टमे मण्डनार्यसंवादो नवमे मुनेः ॥ २१ ॥

वाणीसाक्षिकसार्वज्ञनिर्वाहोपायचिन्तनम्।
दशमे योगशक्त्या भूपतिकायप्रवेशनम् ॥ २२ ॥

बुबुध्वा मीनध्वजकलास्तत्प्रसङ्गप्रपञ्चनम्।
सर्ग एकादशे तूग्रभैरवाभिधनिर्जयः ॥ २३ ॥

द्वादशे हस्तधान्यार्यतोटकोभयसंश्रयः।
वार्तिकान्तत्रयविद्याचालनं तु त्रयोदशे ॥ २४ ॥

चतुर्दशे पद्मपादतीर्थयात्रानिरूपणम्।
सर्गे पञ्चदशे तूक्तं तदाशाजयकौतुकम् ॥ २५ ॥

षोडशे शारदापीठवासस्तस्य महात्मनः।
इति षोडशभिः सर्गैर्व्युत्पाद्या शाङ्करी कथा ॥ २६ ॥

सैषा कलिमलच्छेत्री सकृच्छ्रुत्याऽपि कामदा ।
नानाप्रश्नोत्तरै रम्या विदामारभ्यते मुदे ॥ २७ ॥

एकदा देवता रूप्याचलस्थमुपतस्थिरे ।
देवदेवं तुषारांशुमिव पूर्वाचलस्थितम् ॥ २८ ॥

प्रसादानुमितस्वार्थसिद्धयः प्रणिपत्य तम् ।
मुकुलीकृतहस्ताब्जा विनयेन व्यजिज्ञपन् ॥ २९ ॥

विज्ञातमेव भगवन् विद्यते यद्धिताय नः ।
वञ्चयन् सुगतान् बुद्धवपुर्धारी जनार्दनः ॥ ३० ॥

तत्प्रणीतागमालम्बैर्बौद्धैर्दर्शनदूषकैः ।
व्याप्तेदानीं प्रभो धात्री रात्रिः संतमसैरिव ॥ ३१ ॥

वर्णाश्रमसमाचारान्द्विषन्ति ब्रह्मविद्विषः ।
ब्रुवन्त्याम्नायवचसां जीविकामात्रतां प्रभो ॥ ३२ ॥

न सन्ध्यादीनि कर्माणि न्यासं वा न कदाचन ।
करोति मनुजः कश्चित् सर्वे पाखण्डतां गताः ॥ ३३ ॥

श्रुते पिदधति श्रोत्रे क्रतुरित्यक्षरद्वये ।
क्रियाः कथं प्रवर्तेरन् कथं क्रतुभुजो वयम् ॥ ३४ ॥

शिवविष्ण्वागमपरैर्लिङ्गचक्रादिचिह्नितैः ।
पाखण्डैः कर्म संन्यस्तं कारुण्यमिव दुर्जनैः ॥ ३५ ॥

अनन्येनैव भावेन गच्छन्त्युत्तमपूरुषम् ।
श्रुतिः साध्वी मदक्षीबैः का वा शावर्यैर्न दूषिता ॥ ३६ ॥

सद्यः कृत्तद्विजशिरःपङ्कजार्चितभैरवैः ।
न ध्वस्ता लोकमर्यादा का वा कापालिकाधमैः ॥ ३७ ॥

अन्येऽपि बहवो मार्गाः सन्ति भूमौ सकण्टकाः ।
जनैर्येषु पदं दत्वा दुरन्तं दुःखमाप्यते ॥ ३८ ॥

तद्भवान् लोकरक्षार्थमुत्साद्य निखिलान् खलान् ।
वर्त्म स्थापयतु श्रौतं जगद्येन सुखं व्रजेत् ॥ ३९ ॥

इत्युक्त्वोपरतान् देवानुवाच गिरिजाप्रियः ।
मनोरथं पूरयिष्ये मानुष्यमवलम्ब्य वः ॥ ४० ॥

दुष्टाचारविनाशाय धर्मसंस्थापनाय च ।
भाष्यं कुर्वन् ब्रह्मसूत्रतात्पर्यार्थविनिर्णयम् ॥ ४१ ॥

मोहनप्रकृतिद्वैतध्वान्तमध्याह्नभानुभिः ।
चतुर्भिः सहितः शिष्यैश्चतुर्भिर्हरिवद्भुजैः ॥ ४२ ॥

यतीन्द्रः शङ्करो नाम्ना भविष्यामि महीतले ।
मद्वत्तथा भवन्तोऽपि मानुषीं तनुमाश्रिताः ॥ ४३ ॥

तं मामनुसरिष्यन्ति सर्वे त्रिदिववासिनः ।
तदा मनोरथः पूर्णो भवतां स्यान्न संशयः ॥ ४४ ॥

सुखेन दिविषदः कटाक्षानन्यदुर्लभान् ।
कुमारे निदधे भानुः किरणानिव पङ्कजे ॥ ४५ ॥

क्षीरनीरनिधेर्वीचिसचिवान् प्राप्य तान् गुहः ।
कटाक्षान् मुमुदे रश्मीन् उदन्वान् ऐन्दवानिव ॥ ४६ ॥

अभवचन्दनं स्कन्दं अमन्दं चन्द्रशेखरः ।
दन्तचन्द्रातपानन्दिवृन्दारकचकोरकः ॥ ४७ ॥

शृणु सौम्य वचः श्रेयो जगदुद्वाग्गोचरम् ।
काण्डत्रयात्मके वेदे प्रोद्धृते स्याद् द्विजोद्धृतिः ॥ ४८ ॥

तद्रक्षणे रक्षितं स्यात्सकलं जगतीतलम् ।
तदधीनस्ततो वर्णाश्रमधर्मततेस्ततः ॥ ४९ ॥

इदानीमिदमुद्धार्यमिति वृत्तिमतः पुरा ।
मम गूढाशयविदौ विष्णुशेषौ समीपगौ ॥ ५० ॥

मध्यमं काण्डमुद्धर्तुमनुज्ञातौ मयैव तौ ।
अवतीर्णांशतो भूमौ सङ्कर्षणपतञ्जली ॥ ५१ ॥

मुनी भूत्वा सुदोपास्तियोगकाण्डकृतौ स्थितौ ।
अग्रिमं ज्ञानकाण्डं तूद्धरिष्यामीति देवताः ॥ ५२ ॥

सम्प्रति प्रतिजाने स्म जानात्येव भवानपि ।
जैमिनीयनयाम्भोधेः शरत्पर्वशशी भव ॥ ५३ ॥

विशिष्टं कर्मकाण्डं त्वमुद्धर ब्रह्मणः कृते ।
सुब्रह्मण्य इति ख्यातिं गमिष्यसि ततोऽधुना ॥ ५४ ॥

नैगमीं कुरु मर्यादामवतीर्य महीतले ।
निर्जित्य सौगतान्सर्वानाम्नायार्थविरोधिनः ॥ ५५ ॥

ब्रह्माऽपि ते सहायार्थं मण्डनो नाम भूसुरः ।
भविष्यति महेन्द्रोऽपि सुधन्वा नाम भूमिपः ॥ ५६ ॥

तथेति प्रतिजग्राह विधेरपि विधायिनीम् ।
सुधानीकपतिर्वाणीं सुधाधारामिव प्रभोः ॥ ५७ ॥

अथेन्द्रो नृपतिर्भूत्वा प्रजा धर्मेण पालयन् ।
दिवं चकार पृथिवीं स्वपुरीममरावतीम् ॥ ५८ ॥

सर्वज्ञोऽप्यसतां शास्त्रे कृत्रिमश्रद्धयाऽन्वितः ।
प्रतीक्षमाणः कार्यार्थं मेलयामास सौगतान् ॥ ५९ ॥

ततः स तारकारातिरजनिष्ट महीतले ।
भट्टपादाभिधो यस्य भूषा दिङ्मुखशामभूत् ॥ ६० ॥

स्फुटयन् वेदतात्पर्यममार्गमिनिषवित्रितम् ।
सहस्रांशुरिवानुरुव्यञ्जितं भासयञ्जगत् ॥ ६१ ॥

राज्ञः सुधन्वनः प्राप नगरीं स जयन् दिशः ।
प्रत्युद्गम्य क्षितीन्द्रोऽपि विधिवत् तमपूजयत् ॥ ६२ ॥

सोऽभिनन्द्याशिषा भूपमासीनः काञ्चनासने ।
तां सभां शोभयामास सुरभिर्धुवनीमिव ॥ ६३ ॥

सभासमीपविटपिश्रितकोकिलकूजितम् ।
श्रुत्वा जगाद तद्व्याजाद्राजानं पण्डिताग्रणीः ॥ ६४ ॥

मलिनैश्चेन्न सङ्गस्ते नीचैः काककुलैः पिक ।
श्रुतिदूषकनिर्ह्रादैः श्लाघनीयस्तदा भवेः ॥ ६५ ॥

षडभिज्ञा निशम्येमां वाचं तात्पर्यगर्भिताम् ।
नितरां चरणस्पृष्टा भुजङ्गा इव चुक्रुधुः ॥ ६६ ॥

छित्त्वा युक्तिकुठारेण बुद्धसिद्धान्तशाखिनम् ।
स तद्ग्रन्थेन्धनैर्शीर्णैः क्रोधज्वालामवर्धयत् ॥ ६७ ॥

सा सभा वदनैस्तेषां रोषपाटलकान्तिभिः ।
बभौ बालातपाताम्रैः सरसीव सरोरुहैः ॥ ६८ ॥

उपन्यस्यत्सु साक्षेपं खण्डयत्सु परस्परम् ।
तेषूदतिष्ठन्निर्घोषो भिन्दन्निव रसातलम् ॥ ६९ ॥

अधः पेतुर्बुधेन्द्रेण क्षताः पक्षेषु तत्क्षणम् ।
व्यूढकर्कशतर्केण तथागतधराधराः ॥ ७० ॥

स सर्वज्ञपदं विद्वेषोऽसहमान इव द्विषाम्।
चकार चित्रविन्यस्तानेतान्मौनविभूषितान्॥ ७१॥

ततः प्रक्षीणदर्पेषु बौद्धेषु वसुधाधिपम्।
बोधयन्बहुधा वेदवचांसि प्रशशंस सः॥ ७२॥

अभाषेऽथ धराधीशो विधायचौ जयाजयौ।
यः पतित्वा गिरेः शृङ्गादव्ययस्तन्मतं ध्रुवम्॥ ७३॥

तदाकर्ण्य मुखान्यन्ये परस्परमलोकयन्।
द्विजाग्र्यस्तु स्मरन् वेदानारुरोह गिरेः शिरः॥ ७४॥

यदि वेदाः प्रमाणं स्युर्भूयात्काचिन्न मे क्षतिः।
इति घोषयता तस्मान्न्यपाति सुमहात्मना॥ ७५॥

किमु दौहित्रदत्तेऽपि पुण्ये विलयमास्थिते।
ययातिश्च्यवते स्वर्गात्पुनरित्यूचिरे जनाः॥ ७६॥

अपि लोकगुरुः शैलात्तूलपिण्ड इवापतत्।
श्रुतिरात्मशरण्यानां व्यसनं नोच्छिनत्ति किम्॥ ७७॥

श्रुत्वा तदद्भुतं कर्म द्विजा दिग्भ्यः समाययुः।
घनघोषमिवाकर्ण्य निकुञ्जेभ्यः शिखावलाः॥ ७८॥

दृष्ट्वा तमक्षतं राजा श्रद्धां श्रुतिषु संदधे।
निनिन्द बहुधाऽऽत्मानं खलसंसर्गदूषितम्॥ ७९॥

सौगतास्त्वब्रुवन्नेदं प्रमाणं मतनिर्णये।
मणिमन्त्रौषधैरेवं देहरक्षा भवेदिति॥ ८०॥

दुर्विधैरन्यथा नीते प्रत्यक्षेऽर्थेऽपि पार्थिवः।
भ्रुकुटीभीकरमुखः सन्धामुग्रजरां व्यधात्॥ ८१॥

पृच्छामि भवतः किञ्चिद्वक्तुं न प्रभवन्ति ये ।
यन्त्रोपलेषु सर्वांस्तान् घातयिष्याम्यसंशयम् ॥ ८२ ॥

इति संश्रुत्य गोत्रेशो घटमाशीविषान्वितम् ।
आनीयात्र किमस्तीति पप्रच्छ द्विजसौगतान् ॥ ८३ ॥

वक्ष्यामहे वयं भूप श्वः प्रभातेऽस्य निर्णयम् ।
इति प्रसाद्य राजानं जग्मुर्भूसुरसौगताः ॥ ८४ ॥

पद्मा इव तपस्तेपुः कण्ठद्वयसपाथसि ।
द्युमणिं प्रति भूदेवाः सोऽपि प्रादुरभूत्ततः ॥ ८५ ॥

संदिश्य वचनीयांशमादित्येऽन्तर्हिते द्विजाः ।
आजग्मुरपि निश्चित्य सौगताः कलशस्थितम् ॥ ८६ ॥

ततस्ते सौगताः सर्वे भुजङ्गोऽस्तीत्यवादिषुः ।
भोगीशभोगशयनो भगवानिति भूसुराः ॥ ८७ ॥

श्रुतभूसुरवाक्यस्य वदनं पृथिवीपतेः ।
कासारशोषग्लानसारसश्रियमाददे ॥ ८८ ॥

अथ प्रोवाच दिव्या वाक् सम्राजमशरीरिणी ।
तुदन्ती संशयं तस्य सर्वेषामेव शृण्वताम् ॥ ८९ ॥

सत्यमेव महाराज ब्राह्मणा यदभाषिरे ।
मा कृथाः संशयं तत्र भव सत्यप्रतिश्रवः ॥ ९० ॥

श्रुत्वाऽशरीरिणीं वाणीं ददर्श वसुधाधिपः ।
मूर्तिं मधुद्विषः कुम्भे सुधामिव सुराधिपः ॥ ९१ ॥

निरस्ताखिलसन्देहो विन्यस्तैतद्दर्शनात् ।
व्यधादाज्ञां ततो राजा वधाय श्रुतिविद्विषाम् ॥ ९२ ॥

आसेतोरातुषाराद्रेर्बौद्धानां वृद्धबालकम्।
न हन्ति यः स हन्तव्यो भृत्यानित्यन्वशान्नृपः ॥ ९३ ॥

दृष्टोऽपि दृष्टदोषश्चेद्वध्य एव महात्मनाम्।
जननीमपि किं साक्षान्नावधीद् भृगुनन्दनः ॥ ९४ ॥

स्कन्दानुसारिराजेन जैना धर्मद्विषो हताः।
योगीन्द्रेणेव योगघ्ना विघ्नास्तत्त्वावलम्बिना ॥ ९५ ॥

हतेषु तेषु दुष्टेषु परितस्तार कोविदः।
श्रौतवर्त्म तमिस्रेषु नष्टेष्विव रविर्महः ॥ ९६ ॥

कुमारिलमृगेन्द्रेण हतेषु जिनहस्तिषु।
निष्प्रत्यूहमवर्धन्त श्रुतिशाखाः समन्ततः ॥ ९७ ॥

प्रागित्थं ज्वलनभुवा प्रवर्तितेऽस्मिन्
कर्माध्वन्यखिलविदा कुमारिलेन।
उद्धर्तुं भुवनमिदं भवाब्धिमग्नं
कारुण्याम्बुनिधिरियेष चन्द्रचूडः ॥ ९८ ॥

इति श्रीमाधवीये तदुपोद्घातकथापरः।
संक्षेपशङ्करजये सर्गोऽयं प्रथमोऽभवत् ॥

(आदितः श्लोकाः ९८)

॥ द्वितीयः सर्गः ॥

(आचार्यजन्मादिकथनम्)

ततो महेशः किल केरलेषु श्रीमद्वृषाद्रौ करुणासमुद्रः ।
पूर्णानदीपुण्यतटे स्वयंभूलिङ्गात्मनाऽनङ्गधगाविरासीत् ॥ १ ॥

स्वप्नोदितः कश्चन राजशेखरः स्वप्ने मुहुर्दृष्टतदीयवैभवः ।
प्रासादमेकं परिकल्प्य सुप्रभं प्रावर्तयत्तस्य समर्हणं विभोः ॥ २ ॥

तस्येश्वरस्य प्रणतार्तिहर्तुः प्रसादतः प्राप्तनिरीतिभावः ।
कश्चित्तदभ्याशगतोऽग्रहारः कालट्यभिख्योऽस्ति महान्मनोज्ञः ॥

कश्चिद्विपश्चिदिह निश्चलधीर्विरेजे विद्याधिराज इति विश्रुतनामधेयः ।
रुद्रो वृषाद्रिनिलयोऽवतरीतुकामो यत्पुत्रमात्मपितरं समरोचयत्सः ॥

पुत्रोऽभवत्तस्य पुरात्तपुण्यैः सुब्रह्मतेजाः शिवगुरुरभिख्यः ।
ज्ञाने शिवो यो वचने गुरुस्तसान्वर्थनामाऽकृत लब्धवर्णः ॥ ५ ॥

स ब्रह्मचारी गुरुगेहवासी तत्कार्यकारी विहिताभभोजी ।
सायं प्रभातं च हुताशसेवी व्रतेन वेदं निजमध्यगीष्ट ॥ ६ ॥

क्रियाद्यनुष्ठानफलोऽर्थबोधः स नोपजायेत विना विचारम् ।
अधीत्य वेदानथ तद्विचारं चकार दुर्बोधतरो हि वेदः ॥ ७ ॥

वेदेष्वधीतेषु विचारितेऽर्थे शिष्यानुरागी गुरुराह तं स्म ।
प्रपाठि मत्तः सषडङ्गवेदो व्यचारि कालो बहुरत्यगात्ते ॥ ८ ॥

भक्तोऽपि गेहं व्रज संप्रति त्वं जनोऽपि ते दर्शनलालसः स्यात् ।
गत्वा कदाचित्स्वजनप्रमोदं विधेहि मा तात विलम्बयस्व ॥ ९ ॥

विधातुमिष्टं यदिहापराह्णे विजानता तत्पुरुषेण पूर्वम्।
विधेयमेवं यदिह श्व इष्टं कर्तुं तदद्येति विनिश्चितोऽर्थः॥ १०॥

कालोप्तबीजादिह यादृशं स्यात्सस्यं न तादृग्विपरीतकालात्।
तथा विवाहादि कृतं स्वकाले फलाय कल्पेत न चेद्वृथा स्यात्॥

आ जन्मनो गणयतो ननु तान्गताब्दा-
न्माता पिता परिणयं तव कर्तुकामौ।
पित्रोरियं प्रकृतिरेव पुरोपनीति
यद्व्यायतस्तनुभवस्य ततो विवाहम्॥ १२॥

तत्तत्कुलीनपितरः स्पृहयन्ति कामं तत्तत्कुलीनपुरुषस्य विवाहकर्म।
पिण्डप्रदात्पुरुषस्य ससन्ततित्वे पिण्डाविलोपमुपरि स्फुटमीक्षमाणाः॥

अर्थावबोधनफलो हि विचार एष
तत्रापि चित्रबहुकर्मविधानहेतोः।
अत्राधिकारमधिगच्छति सद्वितीयः
कृत्वा विवाहमिति वेदविदां प्रवादः॥ १४॥

सत्यं गुरो न नियमोऽस्ति गुरोरधीत-
वेदो गृही भवति नान्यपदं प्रयाति।
वैराग्यवान्व्रजति भिक्षुपदं विवेकी
नो चेद्गृही भवति राजपदं तदेतत्॥ १५॥

श्रीनैष्ठिकाश्रममहं परिगृह्य याव-
ज्जीवं वसामि तव पार्श्वगतश्चिरायुः।
दण्डाजिनी सविनयो बुध जुह्वदग्नौ
वेदं पठन् पठितविस्मृतिहानिमिच्छन्॥ १६॥

दारग्रहो भवति तावदयं सुखाय
यावत्कृतोऽनुभवगोचरतां गतः स्यात् ।
पश्चाच्छनैर्विरसतामुपयाति सोऽयं
किं निह्नुषे त्वमनुभूतिपदं महात्मन् ॥ १७ ॥

यागोऽपि नाकफलदो विधिना कृतश्चेत्
प्रायः समग्रकरणं भुवि दुर्लभं तत् ।
वृष्ट्यादिवन्न हि फलं यदि कर्मणि स्यात्
दिष्ट्या यथोक्तविरहे फलदुर्विधत्वम् ॥ १८ ॥

निःस्वो भवेद्यदि गृही निरयी स नूनं
भोक्तुं न दातुमपि यः क्षमतेऽणुमात्रम् ।
पूर्णोऽपि पूर्तिमभिमन्तुमशक्नुवन्यो
मोहेन शं न मनुते खलु तत्र वत्स ॥ १९ ॥

यावत्तु सत्सु परिपूर्तिरथो अमीषां साधो गृहोपकरणेषु सदा विचारः ।
एकत्र संहतवतः स्थितपूर्वनाशस्तच्चापयाति पुनरप्यपरेण योगः ॥ २० ॥

एवं गुरौ वदति तज्जनको निनीषुरागच्छदत्र तनयं स्वगृहं गृहेशः ।
तेनानुनीय बहुलं गुरवे प्रदाप्य यत्नान्निकेतनमनायि गृहीतविद्यः ॥

गत्वा निकेतनमसौ जननीं ववन्दे
साऽऽलिङ्ग्य तद्विरहजं परितापमौज्झत् ।
प्रायेण चन्दनरसादपि शीतलं तत्
यत्पुत्रगात्रपरिरम्भणनामधेयम् ॥ २२ ॥

श्रुत्वा गुरोः सदनतश्चिरमागतं तं तद्बन्धुरागमदथ त्वरितेक्षणाय ।
प्रत्युद्गमादिभिरसावपि बन्धुतायाः संभावनां व्यधित विप्रकुलानुरूपाम् ॥

वेदे पदक्रमजटादिषु तस्य बुद्धिं संवीक्ष्य तज्जनयिता बहुशोऽप्यपृच्छत् ।
यस्माभवत्प्रथितनाम वसुन्धरायां विद्याधिराज इति सङ्कृतवाच्यमस्य ॥

भाट्टे नये गुरुमते कणभुग्मतादौ
प्रश्नं चकार तनयस्य मतिं बुभुत्सुः ।
शिष्योऽप्युवाच नतपूर्वगुरुः समाधिं
पित्रोदितः स्मितमुखो हसिताम्बुजास्यः ॥ २५ ॥

वेदे च शास्त्रे च निरीक्ष्य बुद्धिं प्रश्नोत्तरादावपि नैपुणीं ताम् ।
दृष्ट्वा तुतोषातितरां पिताऽस्य स्वतः सुखा या किमु शास्त्रतो वाक् ॥

कन्यां प्रदातुमनसो बहवोऽपि विप्रास्तन्मन्दिरं प्रति ययुर्गुणपाशकृष्टाः ।
पूर्वं विवाहसमयादपि तस्य गेहं संबन्धवत्किल बभूव वरीतुकामैः ॥

बह्वर्थदायिषु बहुष्वपि सत्सु देशे कन्याप्रदातृषु परीक्ष्य विशिष्टजन्म ।
कन्यामयाचत सुताय स विप्रवर्यो विप्रं विशिष्टकुलजं प्रथितानुभावः ॥

कन्यापितुर्वरपितुश्च विवाद आसी-
दित्थं तयोः कुलजुषोः प्रथितोरुभूत्योः ।
कार्यस्त्वया परिणयो गृहमेत्य पुत्री-
मानीय तत्र तनयाय सुता प्रदेया ॥ २९ ॥

सङ्कल्पिताद् द्विगुणमर्थमहं प्रदास्ये
मद्गेहमेत्य परिणीतिरियं कृता चेत् ।
अर्थं विना परिणयं द्विज कारयिष्ये
पुत्रेण मे गृहगता यदि कन्यका स्यात् ॥ ३० ॥

कश्चित्तु तस्याः पितरं बभाण मिथः समाहूय विशेषवादी ।
अस्मात्तु गेहं गतवत्स्वमुष्मै विगृह्य कन्यामपरः प्रदद्यात् ॥ ३१ ॥

तेनानुनीतो वरतातभाषितं द्विजोऽनुमेने वररूपमोहितः ।
दृष्टो गुणः संवरणाय कल्पते मन्त्रोऽभिजापश्चिरकालभावितः ॥ ३२ ॥

विद्याधिराजमघपण्डितनामधेयौ संप्रत्ययं व्यतनुतामभिपूज्य देवम् ।
सम्यङ्मुहूर्तमवलम्ब्य विचारणीया मौहूर्तिका इति परस्परमूचिवांसौ ॥

उद्वाह शास्त्रविधिना विहिते मुहूर्ते तौ संमुदं बहुमवापतुरात्तकामौ ।
तत्रागतो भृशममोदत बन्धुवर्गः किं भाषितेन बहुना मुदमाप वर्गः ॥

तौ दंपती सुरसनौ शुभदन्तपङ्क्ती संभूषितौ विकसिताम्बुजरम्यवक्त्रौ ।
सव्रीडहासमुखवीक्षणसंप्रहृष्टौ देवाविवापतुरनुत्तमशर्म नित्यम् ॥ ३५ ॥

अग्नीनधावित महोत्तरयागजातं कर्तुं विशेषकुशलैः सहितो द्विजेन्द्रः ।
तत्तत्फलं हि यदनाहितहव्यवाहः स्यादुत्तरेषु विहितेष्वपि नाधिकारी ॥

यागैरनेकैर्बहुवित्तसाध्यैर्विजेतुकामो भुवनान्ययष्ट ।
व्यस्मारि देवरमृतं तदाशैर्दिने दिने सेवितयज्ञभागैः ॥ ३७ ॥

संतर्पयन्तं पितृदेवमानुषांस्तत्तत्पदार्थैरभिवाञ्छितैः सह ।
विशिष्टचित्तैः सुमनोभिरञ्चितं तं मेनिरे जङ्गमकल्पपादपम् ॥ ३८ ॥

परोपकारव्रतिनो दिने दिने व्रतेन वेदं पठतो महात्मनः ।
श्रुतिस्मृतिप्रोदितकर्म कुर्वतः समा व्यतीयुर्दिनमाससंमिताः ॥ ३९ ॥

रूपेषु मारः क्षमया वसुन्धरा विद्यासु वृद्धो धनिनां पुरःसरः ।
गर्वानभिज्ञो विनयी सदा नतः स नोपलेभे तनयाननं जरन् ॥ ४० ॥

गावो हिरण्यं बहुसस्यमालिनी वसुन्धरा चित्रपदं निकेतनम् ।
संभावना बन्धुजनैश्च सङ्गमो न पुत्रहीनं बहवोऽप्यमूमुदन् ॥ ४१ ॥

अस्यामजाता मम सन्ततिश्चेच्छ्रयवश्यं भवितोपरिष्टात् ।
तत्राप्यजाता तत उत्तरस्यामेवं स कालं मनसा निनाय ॥ ४२ ॥

खिन्नमनाः शिवगुरुः कृतकार्यशेषो
जायामचष्ट सुभगे किमतः परं नौ।
साङ्गं वयोऽर्धमगमत्कुलजे न दृष्टं
पुत्राननं यदिहलोक्यमुदाहरन्ति ॥ ४३ ॥

एवं प्रिये गतवतोः सुतदर्शनं चे-
त्स्वश्चत्यमेप्यदथ नौ शुभमापतिष्यत्।
अस्यास्त्युपायमनिशं भुवि वीक्षमाणो
नेक्षे ततः पितृजनिर्विफला ममाभूत् ॥ ४४ ॥

भद्रे सुतेन रहितौ भुवि के वदन्ति नौ पुत्रपौत्रसरणिक्रमतः प्रसिद्धिः।
लोके न पुष्पफलशून्यमुदाहरन्ति वृक्षं प्रवालसमये फलितं विहाय ॥

इतीरिते प्राह तदीयभार्या शिवाख्यकल्पद्रुममाश्रयावः।
तत्सेवनान्नौ भविता सुनाथ फलं स्थिरं जङ्गमरूपमङ्गम् ॥ ४६ ॥

भक्तेप्सितार्थपरिकल्पनकल्पवृक्षं देवं भजाव कमितः सकलार्थसिद्ध्यै।
तत्रोपमन्युमहिमा परमं प्रमाणं नो देवतासु जडिमा जडिमा मनुष्ये ॥

इत्थं कलत्रोक्तिमनुत्तमां स श्रुत्वा सुतार्थी प्रणतैकवश्यम्।
इयेष सन्तोषयितुं तपोभिः सोमार्धमूर्धानमुमार्धमीशम् ॥ ४८ ॥

तस्योपधाम किल संनिहिताऽऽपगैका
स्नात्वा सदाशिवमुपास्त जले स तस्याः।
कन्दाशनः कतिचिदेव दिनानि पूर्वं
पश्चात्तदा स शिवपादयुगाब्जभृङ्गः ॥ ४९ ॥

जायाऽपि तस्य विमला नियमोपतापैर्विक्लेश्य कायमनिशं शिवमर्चयन्ती।
क्षेत्रे वृषस्य निवसन्त्यमजं स भर्तुः कालोऽत्यगादिति तयोस्तपतोरनेकः ॥

देवः कृपापरवशो द्विजवेषधारी
प्रत्यक्षतां शिवगुरुं गत आत्तनिद्रम् ।
प्रोवाच भोः किमभिवाञ्छसि किं तपस्ते
पुत्रार्थितेति वचनं स जगाद विप्रः ॥ ५१ ॥

देवोऽप्यपृच्छदथ तं द्विज विद्धि सत्यं सर्वज्ञमेकमपि सर्वगुणोपपन्नम् ।
पुत्रं ददान्यथ बहून्विपरीतकांस्ते भूर्यायुषस्तनुगुणानवदद् द्विजेशः ॥

पुत्रोऽस्तु मे बहुगुणः प्रथितानुभावः सर्वज्ञतापदमितीरित आबभाषे ।
दयामुदीरितपदं तनयं तपो मा पूर्णो भविष्यसि गृहं द्विज गच्छ दारैः ॥

आकर्णयन्निति बुबोध स विप्रवर्य-
स्तं चाब्रवीन्निजकलत्रमनिन्दितात्मा ।
स्वप्ने यथेश वनितामणिरस्य भार्या
सत्यं भविष्यति तु नौ तनयो महात्मा ॥ ५४ ॥

तौ दम्पती शिवपरौ नियतौ स्मरन्तौ स्वप्नेक्षितं गृहगतौ बहुदक्षिणाभिः ।
संतर्प्य विप्रनिकरं तदुदीरिताभिराशीर्भिरापतुरनल्पमुदं विशुद्धौ ॥ ५५ ॥

तस्मिन्दिने शिवगुरोरुपभोक्ष्यमाणे भक्ते प्रविष्टमभवत्किल शैवतेजः ।
भुक्त्वाथ विप्रवचनादुपभुक्तशेषं सोऽभुङ्क्त साऽपि निजभर्तृपदाब्जभृङ्गी ॥

गर्भं दधार शिवगर्भमसौ मृगाक्षी गर्भोऽप्यवर्धत शनैरमलच्छरीरम् ।
तेजोऽतिरेकविनिवारितदृष्टिपातबिम्बं रवेर्दिवसमध्य इवोग्रतेजः ॥ ५७ ॥

गर्भालसा भगवती गतिमान्द्यनीप-
दापेति नाद्भुतमिदं धरते शिवं या ।
यो विष्टपानि बिभृते हि चतुर्दशापि
यस्यापि मूर्तय इमा वसुधाजलाद्याः ॥ ५८ ॥

संध्यास्वनापि शरीरमदोपमेव नोपास्तिमातिरसक्तचकतात्र काश्चित्।
यत्पूर्वमेव महता दुरतिक्रमेण व्याप्तं शरीरमदसीयमपुष्य हेतोः ॥५९॥

रम्याणि गन्धकुसुमान्यपि गर्भिमस्यै नाघातुमैशत मरात्किमु भूषणानि।
यद्यद्गुरुत्वरदमस्ति पदार्थजातं तत्तद्विधारणविधावलसा बभूव ॥

तां दौहृदं भृशमबाधत दुःप्रसारि:
प्रायः परं किल न मुञ्चति मुञ्चतेऽपि ।
आनीतदुर्लभमपोहति याचतेऽन्य-
च्चाप्यपोह्य पुनरर्दति साऽन्यवस्तु ॥ ६१ ॥

तां बन्धुताऽऽगमदुपश्रुतदोहदार्तिरादाय दुर्लभमनर्घ्यमपूर्ववस्तु।
आस्वाद्य बन्धुजनदत्तमसौ जहर्ष हा हन्त गर्भधरणं खलु दुःखहेतुः ॥

मानुष्यधर्ममनुसृत्य मयेदमुक्तं काऽपि व्यथा शिवमहोभरणे न यस्याः।
सर्वव्यथाव्यतिकरं परिहर्तुकामा देवं भजन्त इति तत्त्वविदां प्रवादः ॥

उष्णा निसर्गधवलेन महीयसा सा स्वात्मानमैक्षत समूढमुपाचनिद्रा।
संगीयमानमपि गीतविशारदाद्यैर्विद्याधरप्रभृतिभिर्विनयोपपन्नैः॥ ६४॥

आकर्णयज्जय जयेति वरं दधाना
रक्षेति शब्दमवलोकय मा दहेति।
आकर्ण्य नोत्थितवती पुनरुक्तशब्दं
सा विस्मिता किल भृणोति निरीक्षमाणा ॥ ६५ ॥

नर्मोक्तिकृत्यामपि खिद्यमाना क्वापि चञ्चत्तरमञ्चरोहे।
जित्वा मुदाऽन्यानटिहृद्यविद्यासिंहासनेऽसौ स्थितिमीप्सते स्म ॥ ६६॥

समानता सात्त्विकवृत्तिभाजां विरागता वैषयिकप्रवृत्तौ।
तस्याः स्त्रिया गर्भगपुत्रचित्तचरित्रशंसिन्यजनिष्ट चेष्टा ॥ ६७ ॥

तद्रोमवल्ली रुरुचे कुचाद्रयाघूर्णत्प्रभाधुन्युरुशैवलालिः ।
यत्नाच्छिशोरस्य कृते प्रशस्तो न्यस्तो विधात्रेव नवीनवेणुः ॥ ६८ ॥

पयोधरद्वन्द्वमिषादमुष्याः पयःपिबत्यर्थविधानयोग्यौ ।
कुम्भौ नवीनामृतपूरितौ द्वावम्भोजयोनिः कलयांबभूव ॥ ६९ ॥

द्वैतप्रवादं कुचकुम्भमध्ये मध्ये पुनर्माध्यमिकं मतं च ।
सुसूक्ष्मयोगर्भग एव सोऽर्भो द्रागगर्हयामास महात्मगर्ह्यम् ॥ ७० ॥

लग्ने शुभे शुभयुते सुषुवे कुमारं श्रीपार्वतीव सुखिनी शुभवीक्षिते च ।
जाया सती शिवगुरोर्निजतुङ्गसंस्थे सूर्ये कुजे रविसुते च गुरौ च केन्द्रे ॥

दृष्ट्वा सुतं शिवगुरुः शिववारिराशौ
मग्नोऽपि शक्तिमनुसृत्य जले न्यमाङ्क्षीत् ।
व्यश्राणयद्वहु धनं वसुधाश्च गाश्च
जन्मोक्तकर्मविषये द्विजपुङ्गवेभ्यः ॥ ७२ ॥

तस्मिन् दिने मृगकरीन्द्रतरक्षुसिंहसर्पाखुमुख्यबहुजन्तुगणा द्विपन्तः ।
वैरं विहाय सह चेरुरतीव हृष्टाः कण्डूमपाकृषत साधुतया निघृष्टाः ॥

वृक्षा लताः कुसुमराशिफलान्यमुञ्च-
न्नद्यः प्रसन्नसलिला निखिलास्तथैव ।
जाता मुदुर्जलधरोऽपि निजं विकारं
भूमृद्गणादपि जलं सहसोत्पपात ॥ ७४ ॥

अद्वैतवादिविपरीतमतावलम्बिहस्ताग्रवर्तिवरपुस्तकमप्यकस्मात् ।
ऊर्ध्वः पपात जहसुः श्रुतिमस्तकानि श्रीव्यासचित्तकमलं विकचीबभूव ॥

सर्वाभिराशाभिरलं प्रसेदे वातैरभाव्यद्भुतदिव्यगन्धैः ।
प्रजज्वलेऽपि ज्वलनैस्तदानीं प्रदक्षिणीभूतविचित्रकीलैः ॥ ७६ ॥

सुमनोहरगन्धिनी सतां सुमनोवृद्धिमला शिवङ्करी ।
सुमनोनिकरप्रचोदिता सुमनोवृष्टिरभूत्तदाऽद्भुतम् ॥ ७७ ॥

लोकत्रयी लोकदृशेव भास्वता महीधरेणेव मही सुमेरुणा ।
विद्या विनीतेव सती सुतेन सा रराज तत्राद्भुतराजतेजसा ॥७८॥

सत्कारपूर्वमभियुक्तमुहूर्तवेदिविप्राः शशंसुरभिवीक्ष्य सुतस्य जन्म ।
सर्वज्ञ एष भविता रचयिष्यते च शास्त्रं स्वतन्त्रमथ वादिनृपांश्च जेता ॥

कीर्तिं स्वकां भुवि विधास्यति यावदेषा
किं बोधितेन बहुना शिशुरेष पूर्णः ।
नापृच्छि जीवितमनेन च तैर्न चोक्तं
प्रायो विदन्नपि न वक्त्यशुभं शुभज्ञः ॥ ८० ॥

तज्ज्ञातिबन्धुसुहृदिष्टजनाङ्गनास्तास्तं सूतिकागृहनिविष्टमथो निदध्युः ।
सोपायनास्तमभिवीक्ष्य यथा निदाघे चन्द्रं मुदं ययुरतीव सरोजवक्त्रम् ॥

तत्सूतिकागृहमवेक्षत न प्रदीपं तत्तेजसा यदवभातमभूत् क्षपायाम् ।
आश्चर्यमेतदजनिष्ट समस्तजन्तोस्तन्मन्दिरं वितिमिरं यदभूददीपम् ॥

यत्नस्मृतो शिशुरसौ कुरुते शमग्र्यं
तेनाकृतास्य जनकः किल शङ्कराख्याम् ।
यद्वा चिराय किल शङ्करसंप्रसादा-
ज्जातस्ततो व्यधित शङ्करनामधेयम् ॥ ८३ ॥

सर्वं विदन्सकलशक्तियुतोऽपि बालो
मानुष्यजातिमनुसृत्य चचार तद्वत् ।
बालः शनैर्हसितुमारभत क्रमेण
सर्प्तुं शशाक गमनाय पदाम्बुजाभ्याम् ॥ ८४ ॥

बालेऽथ मञ्चे किल शायितेऽस्मिन्मतां प्रसन्नं हृदयं बभूव ।
संवीक्षमाणे मणिगुच्छमये विद्वन्मुखं हन्त विनीलमासीत् ॥ ८५ ॥

सन्ताडयन् हन्त शनैः पदाभ्यां पर्यङ्कवर्यं कमनीयशय्यम् ।
बिभेद सद्यः शतधा समूहान्विभेदवादीन्द्रमनोरथानाम् ॥ ८६ ॥

द्वित्राणि वर्णानि वदत्ययुष्मिन्द्वैतप्रवीरा दधुरेव मौनम् ।
मुदा चलत्यङ्घ्रिसरोरुहाभ्यां दिशः पलायन्त दशापि सद्यः ॥

उदचारयदर्भको गिरः पदचारानतनोदनन्तरम् ।
विकलोऽभवदादिमात्रयोः पिकलोकश्चरमान्मरालकः ॥ ८८ ॥

नवविद्रुमपल्लवास्तृतामिव काश्मीरपरागपाटलाम् ।
स्थपयन्धरां पदत्विषा स चचारेन्दुनिभः शनैः शनैः ॥ ८९ ॥

मूर्धनि हिमकरचिह्नं निटिले नयनाङ्कमंसयोः शूलम् ।
वपुषि स्फटिकसवर्णं साक्षात्तं मेनिरे शंभुम् ॥ ९० ॥

राज्यश्रीरिव नयकोविदस्य राज्ञो विद्येव व्यसनदवीयसो बुधस्य ।
शुभ्रांशोश्छविरिव शारदस्य पित्रोः संतोषैः सह ववृधे तदीयमूर्तिः ॥

नागेनोरसि चामरेण चरणे बालेन्दुना फालके
पाण्योश्चक्रगदाधनुर्डमरुकैर्मूर्ध्नि त्रिशूलेन च ।
तत्सादृश्यतमाकलय्य ललितं लेखाकृते लाञ्छितं
चित्रं गात्रममंस्त तत्र जनता नेत्रैर्निमेषोज्झितैः ॥ ९२ ॥

सर्गे प्राथमिके प्रयाति विरतिं मार्गे स्थिते दौर्गते
स्वर्गे दुर्गमतामुपेयुषि भृशं दुर्गेऽपवर्गे सति ।
वर्गे देहभृतां निसर्गमलिने जातोपसर्गेऽखिले
सर्गे विश्वसृजस्तदीयवपुषा मर्गोऽवतीर्णो भुवि ॥

इति श्रीमाधवीये तद्वनतारकथापरः ।
संक्षेपशङ्करजये सर्गः पूर्णो द्वितीयकः ॥

(आदितः श्लोकाः–१९१)

॥ तृतीयः सर्गः ॥

(देवावतारः)

इति बालमृगाङ्कशेखरे सति बाल्यमुपागते ततः ।
दिविषत्प्रवराः प्रजज्ञिरे भुवि षट्शास्त्रविदां सतां कुले ॥ १ ॥

कमलानिलयः कलानिधेर्विमलाख्यादजनिष्ट भूसुरात् ।
भुवि पद्मपदं वदन्ति यं सविपथेन विवादिनां यशः ॥ २ ॥

पवनोऽप्यजनि प्रभाकरात् सनतोन्मीलितकीर्तिमण्डलात् ।
गलहस्तितभेदवाद्यसौ किल हस्तामलकाभिधामधात् ॥ ३ ॥

पवमानदशांशतोऽजनि प्लवनानाऽस्वति यद्यशोम्बुधौ ।
धरणी मथिता विवादिवाक्तरणी येन स तोटकाह्वयः ॥ ४ ॥

उदभावि शिलादसूनुना मदयद्वादिकदम्बनिग्रहैः ।
समुदञ्चितकीर्तिशालिनं यमुदङ्कं ब्रुवते महीतले ॥ ५ ॥

विधिरास सुरेश्वरो गिरां निधिरानन्दगिरिर्व्यजायत ।
अरुणः समभूत् सनन्दनो वरुणोऽजायत चित्सुखाह्वयः ॥ ६ ॥

अपरेऽप्यमरान्दिवौकसः स्वपरेर्ष्यापरविद्विषः प्रभोः ।
चरणं परिचरितुं जगच्छरणं भूसुरपुङ्गवात्मजाः ॥ ७ ॥

चार्वाकदर्शनविधानसरोषधातृ-
शापेन गीष्पतिरभूद्भुवि मण्डनाख्यः ।
नन्दीश्वरः करुणयेश्वरचोदितः सन्
आनन्दगिर्यभिधया व्यजनीति केचित् ॥ ८ ॥

अथावतीर्णस्य विधेः पुरन्ध्री साऽभूद्यदाख्योभयभारतीति ।
सरस्वती सा खलु वस्तुवृत्त्या लोकोऽपि तां वक्ति सरस्वतीति ॥ ९ ॥

पुरा किलाध्यैपत धातुरन्तिके सर्वज्ञकल्पा मुनयो निजं निजम् ।
वेदं तदा दुर्वसनोऽतिकोपनो वेदानधीयन् क्वचिदस्खलत्स्वरे ॥ १० ॥

तदा जहासेन्दुमुखी सरस्वती यदङ्गमर्णोद्भव-शब्दसन्ततिः ।
चुकोप तस्यै दहनानुकारिणा निरीक्षताक्ष्णा मुनिरुग्रशासनः ॥ ११ ॥

शशाप तां दुर्विनयेऽवनीतले जायस्व मर्त्येष्वविभेत्सरस्वती ।
प्रसादयामास निसर्गकोपनं तत्पादमूले पतिता विषादिनी ॥ १२ ॥

दृष्ट्वा विषण्णां मुनयः सरस्वतीं प्रसादयाञ्चक्रुरिमं तमादरात् ।
कृतापराधां भगवन् क्षमस्व तां पितेव पुत्रं विहितागसं मुने ॥ १३ ॥

प्रसादितोऽभूदथ सम्प्रसन्नो वाण्या मुनीन्द्रैरपि शापमोक्षम् ।
ददौ यदा मानुषशङ्करस्य संदर्शने स्याद्भवितासमर्त्या ॥ १४ ॥

सा शोणतीरेऽजनि विप्रकन्या सर्वार्थवित् सर्वगुणोपपन्ना ।
यस्या बभूवुः सहजाश्च विद्याः शिरोगतं के परिहर्तुमीशाः ॥ १५ ॥

सर्वाणि शास्त्राणि षडङ्गवेदान् काव्यादिकान् वेत्ति परं च सर्वम् ।
तन्नास्ति नो वेत्ति यदत्र बाला तस्मादभूच्चित्रपदं जनानाम् ॥ १६ ॥

सा विश्वरूपं गुणिनं गुणज्ञा मनोऽभिरामं द्विजपुङ्गवेभ्यः ।
शुश्राव तां चापि स विश्वरूपस्तस्मात् तयोर्दर्शनलालसाऽभूत् ॥ १७ ॥

अन्योन्यसंदर्शनलालसौ तौ चिन्ताप्रकर्षादधिगम्य निद्राम् ।
अवाप्य संदर्शनमापणानि पुनः प्रबुद्धौ विरहामितप्तौ ॥ १८ ॥

दिदृक्षमाणावपि नेक्षमाणावन्योन्यवार्ताहृतमानसौ तौ ।
यथोचिताहारविहारहीनौ तनौ तनुत्वं स्मरणादुपेतौ ॥ १९ ॥

दृष्ट्वा तदीयौ पितरौ कदाचिदपृच्छतां तौ परिकर्शिताङ्गौ ।
वपुः कृशं ते मनसोऽप्यगर्वो न व्याधिमीक्षे न च हेतुमन्यम् ॥ २० ॥

इष्टस्य हानेरनभीष्टयोगाद्भवन्ति दुःखानि शरीरभाजाम् ।
वीक्षे न तौ द्वावपि वीक्षमाणो विना निदानं नहि कार्यजन्म ॥ २१ ॥

न तेऽत्यगाद्द्वहनस्य कालः परावमानो न च निःस्वता वा ।
कुटुम्बभारो मयि दुःसहोऽयं कुमारवृत्तेस्तव काऽत्र पीडा ॥ २२ ॥

न मूढभावः परितापहेतुः पराजितिर्वा तत्र तन्निदानम् ।
विद्वत्सु विस्पष्टतयाऽग्रपाठात् सुदुर्गमार्थादपि तर्कविद्भिः ॥ २३ ॥

आ जन्मनो विहितकर्मनिषेवणं ते स्वप्नेऽपि नास्ति विहितेतरकर्मसेवा ।
तस्मान्न मेयमपि नारकयातनाभ्यः किं ते मुखं प्रतिदिनं गतशोभमास्ते ॥

निर्बन्धतो बहुदिनं प्रतिपाद्यमानौ
वक्तुं कृपाभरयुतावित्यूचतुः स ।
निर्बन्धतस्तव वदामि मनोगतं मे
वाच्यं न वाच्यमिति यद्वितनोति लज्जाम् ॥ २५ ॥

शोणाख्यपुंनदतटे वसतो द्विजस्य कन्या श्रुतिं गतवती द्विजपुङ्गवेभ्यः ।
सर्वज्ञतापदमनुत्तमरूपवेषां तामुद्विवक्षति मनो भगवन् मदीयम् ॥

पुत्रेण सोऽतिविनयं गदितोऽन्वयाद् द्वौ
विप्रौ वधूवरणकर्मणि संप्रवीणौ ।

तावापतुर्द्विजगृहं द्विजसंदिदृक्षू
देशानतीत्य बहुलान्निजकार्यसिद्ध्यै ॥ २७ ॥

भूभृन्निकेतनगतः श्रुतविश्वशास्त्रः
श्रीविश्वरूप इति यः प्रथितः पृथिव्याम् ।
तत्पादपद्मरजसे स्पृहयामि नित्यं
साहाय्यमत्र यदि तात भवान् विदध्यात् ॥ २८ ॥

पुत्र्या वचः पिबति कर्णपुटेन ताते श्रीविश्वरूपगुरुणा गुरुणा द्विजानाम् ।
आजग्मतुः सुवसनौ विशदामयष्टी संप्रेषितौ सुतवरोद्वहनक्रियायै ॥

तावार्च्य स द्विजवरौ विहितोपचारैरायानकारणमथो शनकैरपृच्छत् ।
श्रीविश्वरूपगुरुवाक्यत आगतौ स्व इत्यूचतुर्वरणकर्मणि कन्यकायाः ॥

संप्रेषितौ श्रुतवयःकुलवृत्तधर्मैः साधारणीं श्रुतवता स्वसुतस्य तेन ।
याचावहे तव सुतां द्विज तस्य हेतोरन्योन्यसङ्घटनमेतु मणिद्वयं तत् ॥

मध्ये तदुक्तमभिरोचत एव विप्रौ
पृष्ट्वा वधूं मम पुनः करवाणि नित्यम् ।
कन्याप्रदानमिदमायतते वधूषु
नो चेदमूर्व्यसनसक्तिषु पीडयेयुः ॥ ३२ ॥

भार्यामपृच्छदथ किं करवाव भद्रे
विप्रौ वरीतुमनसौ खलु राजगेहात् ।
एतां सुतां सुतनिभा तव याऽस्ति कन्या
पुनर्न वाच्यम् ॥ ३३ ॥

दूरे

वित्तान्विताय कुलवृत्तसमन्विताय
देया सुतेति विदितं श्रुतिलोकयोश्च ॥ ३४ ॥

नैवं नियन्तुमनघे तव शक्यमेतत्
तां रुक्मिणीं यदुकुलाय कुशस्थलीशे ।
प्रादात् स भीष्मकनृपः खलु कुण्डिनेश-
स्तीर्थापदेशमटते स्वपरीक्षिताय ॥ ३५ ॥

किं केन सङ्गतमिदं सति मा विचारी-
र्यो वैदिकीं सरणिमग्रहतां प्रयत्नात् ।
प्रातिष्ठिपत् सुगतदुर्जयनिर्जयेन
शिष्यं यमेनमशिषत् स च भट्टपादः ॥ ३६ ॥

किं वर्ण्यते सुदति यो भविता वरो नो
विद्याधनं द्विजवरस्य न बाह्यवित्तम् ।
याऽन्वेति सन्ततमनन्तदिगन्तभाजं
यां राजचोरवनिता न च हर्तुमीशाः ॥ ३७ ॥

वर्ध्यर्जनावनपरिव्ययगानि तानि
वित्तानि चित्तमनिशं परिखेदयन्ति ।
चोरान्नृपात्स्वजनतश्च भयं धनानां
शर्मेति जातु न गुणः खलु बालिशस्य ॥ ३८ ॥

केचिद्धनं निदधते भुवि नोपभोगं
कुर्वन्ति लोभवशगा न विदन्ति केचित् ।
अन्येन गोपितमथान्यजना हरन्ति
तद्गेहदीपपरिसरे जरमेव दृष्टं ॥ ३९ ॥

सर्वात्मना दुहितरो न गृहे विधेया-
स्ताश्चेत्पुरा परिणयाद्रज उद्गतं स्यात् ।
पश्येयुरात्मपितरौ बत पातयन्ति
दुःखेषु घोरनरकेष्विति धर्मशास्त्रम् ॥ ४० ॥

मा भूदयं तव मया कलहः कुमारीं
पृच्छाव सा वदति यं भविता वरोऽस्याः ।
एवं विधाय समयं पितरौ कुमार्याः
अभ्याशमीयतुरितो गदितेष्टकार्यौ ॥ ४१ ॥

श्रीविश्वरूपगुरुणा प्रहितौ द्विजाती
कन्यार्थिनौ सुतनु किं करवाव वाच्यम् ।
तस्याः प्रमोदनिचयो न ममौ शरीरे
रोमाञ्चपूरमिषतो बहिरुज्जगाम ॥ ४२ ॥

तेनैव सा प्रतिवचः प्रददौ पितृभ्यां तेनैव तावपि तयोर्युगलाय सत्यम् ।
आदाय विप्रमपरं पितृगेहतोऽस्यास्तौ जग्मतुर्द्विजवरौ स्वनिकेतनाय ॥

अस्माच्चतुर्दशदिने भविता दशम्यां
जामित्रमादिशुभयोगयुतो मुहूर्तः ।
एवं विलिख्य गणितादिषु कौशलाढ्या
व्याख्यापराय दिशति स्म सरस्वती सा ॥ ४४ ॥

तौ हृष्टपुष्टमनसौ विहितेष्टकार्यौ
श्रीविश्वरूपगुरुमुत्तममैक्षिषाताम् ।
सिद्धं समीहितमिति प्रथितानुभावो
दृष्ट्वैव तन्मुखमसावथ निश्चिकाय ॥ ४५ ॥

अन्यः स्वहस्तगतपत्रमदात्स पत्रं दृष्ट्वा जहास सुखवारिनिधौ ममज्ज ।
विप्रान्यथोचितमपूजयदागतांस्ताञ्जत्वांशुकादिभिरयं बहुवित्तलभ्यैः ॥

पित्रानुशिष्टवसुधासुरशंसितेन
विज्ञापितः सुखमवाप स विश्वरूपः ।
कार्याण्यथाऽऽह पृथगात्मजनात् समेतान्
बन्धुप्रियः परिणयोचितसाधनाय ॥ ४७ ॥

मौहूर्तिकैर्बहुभिरेत्य मुहूर्तकाले संदर्शिते द्विजवरैर्बहुविद्भिरिष्टैः ।
माङ्गल्यवस्तुसहितोऽखिलभूषणाढ्यः स प्रापदक्षततनुः पृथुशोणतीरम् ॥

शोणस्य तीरमुपयातमुपाशृणोत् स जामातरं बहुविधं किल विष्णुमित्रः ।
प्रत्युज्जगाम मुमुदे प्रियदर्शनेन प्रावीविशद् गृहममुं बहुवाद्यघोषैः ॥

दत्वाऽऽसनं मृदुवचः समुदीर्य तस्मै पाद्यं ददौ समधुपर्कमनर्घपात्रे ।
अर्घ्यं ददावहमियं तनया गृहास्ते गावो हिरण्यमखिलं भवदीयमूचे ॥

अस्माकमद्य पवितं कुलमाद्यनाः स्मः संदर्शनं परिणयव्यपदेशतोऽभूत् ।
नोचेद्भवान्बहुविदग्रसरः क चाहं भद्रेण भद्रमुपयाति पुमान्विपाकात् ॥

यद्यद्गृहेऽत्र भगवन्निह रोचते ते तत्तन्निवेद्यमखिलं भवदीयमेतत् ।
वक्ष्यामि सर्वमभिलापपदं त्वदीयं युक्तं हि सन्ततमुपासितवृद्धपुंगे ॥

एवं मिथः परिनिगद्य विशेषमृद्ध्या वाचा युतौ मुदमवापतुरुच्चमौ तौ ।
अन्ये च संमुमुदिरे प्रियसत्कथाभिः स्वेच्छाविहारहसनैरुभये विधेयाः ॥

कन्यावरौ प्रकृतिसिद्धसुरूपवेषौ दृष्ट्वोभयेऽपि परिकर्म विलम्बमानाः ।
चक्रुर्विधेयमिति कर्तुमनीश्वरास्ते शोभाविशेषमपि मङ्गलवासरेऽस्मिन् ॥

एतत्प्रमाप्रतिहतात्मविभूतिभावादाकल्पजातमपि नातिशयं वितेने ।
लोकप्रसिद्धिमनुसृत्य विधेयबुद्ध्या भूषां व्यधुस्तदुभये न विशेषबुद्ध्या ॥

मौहूर्तिका बहुविदोऽपि मुहूर्तकालमप्राक्षुरक्षतधियं खिलवीं सखीभिः ।
पश्चात्तदुक्तशुभयोगयुते शुभांशे मौहूर्तिकाः स्वमतितो जगृहुर्मुहूर्तम् ॥

जग्राह पाणिकमलं हिममित्रधनुः श्रीविष्णुमित्रदुहितुः करपल्लवेन ।
भेरीमृदङ्गपटहाध्ययनाब्जघोषैर्दिङ्मण्डले सुपरिमूर्च्छति दिव्यकाले ॥

यं यं पदार्थमभिकामयते पुमान्यस्तं तं प्रदाय समतूतुषतां तदीड्यौ ।
देवद्रुमाविव महासुमनस्त्वयुक्तौ संभूषितौ सदसि चेरतुरारमलाभौ ॥

आधाय वह्निमथ तत्र जुहाव सम्यक्
गृह्योक्तमार्गमनुसृत्य स विश्वरूपः ।
लाजाञ्जुहाव च वधूः परिजिघ्रति स्म
धूमं प्रदक्षिणमथाकृत सोऽपि चाग्निम् ॥ ५९ ॥

होमावसानपरितोषितविप्रवर्यः प्रस्थापिताखिलसमागतबन्धुवर्गः ।
संरक्ष्य वह्निमनया सममग्निगेहे दीक्षाधरो दिनचतुष्कमुवास हृष्टः ॥

प्रतिष्ठमाने दयिते वरेऽस्मिन्नुपेत्य मातापितरौ वरायाः ।
आभाषिषातां शृणु सावधानो बालेव बाला न तु वेत्ति किञ्चित् ॥

बालैरियं क्रीडति कन्दुकाद्यैर्जातक्षुधा गेहमुपैति दुःखात् ।
एकेति बाला गृहकर्म नोक्ता संरक्षणीया निजपुत्रितुल्या ॥ ६२ ॥

बालेयमङ्ग वचनैर्मृदुभिर्विधेया कार्या न रूक्षवचनैर्न करोति रुष्टा ।
केचिन्मृदूक्तिवशगा विपरीतभावाः केचिद्विहातुमनलं प्रकृतिं जनो हि ॥

कश्चिद्द्विजातिरधिगम्य कदाचिदेनामुद्वीक्ष्य लक्षणमवोचदनिन्दितात्मा ।
मानुष्यमात्रजननं निजदेवमावेत्त्यस्माच्च यो वचनमुग्रमयोज्यमस्याम् ॥

सर्वज्ञनालक्षणमस्ति पूर्णमेषा कदाचिद्वदतोः कथायाम् ।
तत्साक्षिमात्रं त्वजिताऽन्वयधा संदिश्य नावेवमसौ जगाम ॥ ६५ ॥

श्वश्रूर्ननान्दा वचनेन वाच्या स्नुषाभिरक्षाऽप्यतते हि तस्याम् ।
निक्षेपभूता तव सुन्दरीयं कार्या गृहे कर्म शनैः शनैस्ते ॥ ६६ ॥

बाल्येषु बाल्यात् सुलभोऽपराधः स नेक्षणीयो गृहिणीजनेन ।
वयं सुवीभूय हि सर्व एव पश्चाद्गुरुत्वं शनकैः प्रयाताः ॥ ६७ ॥

इष्टाऽभिधातुमनलं च मनोऽस्मदीयं
गेहाभिरक्षणविधौ न हि दृश्यतेऽन्यः ।
इष्टाऽभिधानफलमेव यथा भवेन्नौ
ब्रूयात्तथेष्टजनता जननीं वरस्य ॥ ६८ ॥

वत्से त्वमद्य गमिताऽसि दशामपूर्वां तद्रक्षणे निपुणधीरिव सुष्ठु नित्यम् ।
कुर्यान्न बालविहृतिं जनतोपहास्यां सा नातिचापरमियं परितोषयेच्च ॥

पाणिग्रहात्त्वाधिपती समीरितौ पुरा कुमार्याः पितरौ ततः परम् ।
पतिस्त्वमेकं शरणं व्रजानिशं लोकद्वयं जेष्यसि येन दुर्जयम् ॥ ७० ॥

पत्यावभुक्तवति सुन्दरि मा स्म भुङ्क्ष्व
याते प्रयातमपि मा स्म भवेद्विभूषा ।
पूर्वापरादिनियमोऽस्ति निमज्जनादौ
वृद्धाङ्गनाचरितमेव परं प्रमाणम् ॥ ७१ ॥

रुष्टे धवे सति रुषेह न वाच्यमेकं
क्षन्तव्यमेव सकलं स तु शाम्यतीत्यम् ।
तस्मिन् प्रसन्नवदने चकितेव वत्से
सिध्यत्यभीष्टमनघे क्षमयैव सर्वम् ॥ ७२ ॥

भर्तुः समक्षमपि तद्वदनं समीक्ष्य
वाच्यो न जातु सुभगे परपूरुषस्ते ।

किं वाच्य एव रहसीति तवोपदेशः
शङ्का वधूपुरुषयोः क्षपयेद्धि हार्दम् ॥ ७३ ॥

आयाति भर्तरि तु पुत्रि विहाय कार्यम्
उत्थाय शीघ्रमुदकेन पदावनेकः ।
कार्यो यथाभिरुचि हे सति जीवनं वा
नोपेक्षणीयमणुमात्रमपीह कं ते ॥ ७४ ॥

धवे परोक्षेऽपि कदाचिदेयुर्गृहं तदीया अपि वा महान्तः ।
ते पूजनीया बहुमानपूर्वं नो चेन्निराशाः कुलदाहकाः स्युः ॥ ७५ ॥

पित्रोरिव श्वशुरयोरनुवर्तितव्यं तद्वन्मृगाक्षि सहजेष्वपि देवरेषु ।
ते स्नेहिनो हि कुपिता इतरेतरस्य योगं विभिद्युरिति मे मनसि प्रतर्कः ॥

हितोपदेशे विनिविष्टमानसौ वधूवरौ राजगृहं समीयतुः ।
लब्धानुमानौ गुरुबन्धुवर्गतो बभूव संक्षोभयभारतीति ॥ ७७ ॥

सा भारती दुर्वसनेन दत्तं पुनः प्रसन्नेन पुराऽऽत्तहर्षा ।
शापावधिं संसदि वर्त्स्यते यत् सर्वज्ञतानिर्वहणाय साक्ष्यम् ॥ ७८ ॥

स भारतीसाक्षिकसर्वविच्चोऽप्यात्मीयधन्यत्वा शिशुवद्विभातः ।
स्वशैशवस्योचितमन्वकांक्षीत् स केशवो यद्वदुदारवृत्तः ॥ ७९ ॥

शैशवे स्थितवता चपलाशे शार्ङ्गिणेव वटवृक्षपलाशे ।
आत्मनीदमखिलं विलुलोके भावि भूतमपि यत्खलु लोके ॥ ८० ॥

तं ददर्श जनताऽद्भुतबालं लीलयाऽधिगतनूतनदोलम् ।
वासुदेवमिव वामनलीलं लोचनैरनिमिषैरनुवेलम् ॥ ८१ ॥

कोमलेन नवनीरदराजिश्यामलेन नितरां समराजि ।
केशवेशवमसाऽधिकमस्य केशवेशचतुराख्यसमस्य ॥ ८२ ॥

शाक्यैः पाशुपतैरपि क्षपणकैः कापालिकैर्वैष्णवै-
रप्यन्यैरखिलैः खलैः खलु खिलं दुर्वादिभिर्वैदिकम् ।
पन्थानं परिरक्षितुं क्षितितलं प्राप्तः परिक्रीडते
घोरे संसृतिकानने विचरतां भद्रङ्करः शङ्करः ॥ ८३ ॥

इति श्रीमाधवीये तत्तद्देवावतारार्थकः ।
संक्षेपशङ्करजये तृतीयः सर्ग आभवत् ॥

(आदितः श्लोकाः –२७४)

॥ चतुर्थः सर्गः ॥

(कौमारचरितवर्णनम्)

अथ शिवो मनुजो निजमायया द्विजगृहे द्विजमोदमुपावहन् ।
प्रथमहायन एव समग्रहीत्सकलवर्णमसौ निजभाषिकाम् ॥ १ ॥

द्विसन एव शिशुर्लिखिताक्षरं गदितुमक्षमताक्षरवित् सुधीः ।
अथ स काव्यपुराणमुपाशृणोत् स्वयमवैक्षिमपि श्रवणं विना ॥ २ ॥

अजनि दुःखकरो न गुरोरसौ श्रवणतः सकृदेव परिग्रही ।
सहनिपाठजनस्य गुरुः स्वयं स च पपाठ ततो गुरुणा विना ॥ ३ ॥

रजसा तमसाऽप्यनाश्रितो रजसा खेलनकाल एव हि ।
स कलाधरसच्चमात्मजः सकलाश्चापि लिपीरविन्दत ॥ ४ ॥

सुधियोऽस्य विदिद्युतेऽधिकं विधिवच्चौलविधानसंस्कृतम् ।
ललितं करणं घृताहुतिज्वलितं तेज इवाऽऽशुशुक्षणेः ॥ ५ ॥

उपपादननिर्व्यपेक्षधीः स पपाठाहृतिपूर्वकागमान् ।
अधिकाव्यमरंस्त कर्कशेऽप्यधिकोऽस्तर्कनयेऽप्यनर्तत ॥ ६ ॥

हरतस्त्रिदशेज्यचातुरीं पुरतस्तस्य न वक्तुमीश्वराः ।
प्रभवोऽपि कथासु नैजवाग्विभवोत्सारितवादिनो बुधाः ॥ ७ ॥

अमुकक्रमिकोक्तिधोरणीमुरगाधीशकथावधीरिणीम् ।
मुमुहुर्निशमय्य वादिनः प्रतिवाक्योपहृतौ प्रमादिनः ॥ ८ ॥

कुमतानि च तेन कानि नोन्मथितानि प्रथितेन धीमता ।
स्वमतान्यपि तेन खण्डितान्यतियत्नैरपि साधितानि कैः ॥ ९ ॥

अमुना तनयेन भूषितं यमुनातातसमानवर्चसा ।
तुलया रहितं निजं कुलं कलयामास स पुत्रिणां वरः ॥ १० ॥

शिवगुरुः स जरंस्त्रिसमे शिशावमृत कर्मवशः सुतमोदितः ।
उपनिनीषितसूनुरपि स्वयं न हि यमोऽस्य कृताकृतमीक्षते ॥ ११ ॥

इह भवेत् सुलभं न सुतेक्षणं न सुतरां सुलभं विभवेक्षणम् ।
सुतमवाप कथञ्चिदयं द्विजो न खलु वीक्षितुमैष्ट सुतोदयम् ॥ १२ ॥

मृतमदीदहदात्मसनाभिभिः पितरमस्य शिशोर्जननी ततः ।
समनुनीतवती धवखण्डितां स्वजनता मृतिशोकहरैः पदैः ॥ १३ ॥

कृतवती मृतचोदितमक्षमा निजजनैरपि कारितवत्यसौ ।
उपनिनीषुरभूत् सुतमात्मनः परिसमाप्य च वत्सरदीक्षणम् ॥ १४ ॥

उपनयं किल पञ्चमवत्सरे प्रवरयोगयुते सुमुहूर्तके ।
द्विजवधूर्नियता जननी शिशोर्व्यधित तुष्टमनाः सह बन्धुभिः ॥ १५ ॥

अधिजगे निगमांश्चतुरोऽपि स क्रमत एव गुरोः सषडङ्गकान् ।
अजनि विस्मितमत्र महामतौ द्विजसुतेऽल्पतनौ जनतामनः ॥ १६ ॥

सहनिपाठयुता वटवः समं पठितुमैशत न द्विजसूनुना ।
अपि गुरुर्विशयं प्रतिपेदिवान् क इव पाठयितुं सहसा क्षमः ॥ १७ ॥

अत्र किं स यदशिक्षत सर्वांश्चित्रमागमगणाननुवृत्तः ।
द्वित्रिमासपठनादभवद्यस्तत्र तत्र गुरुणा समवियः ॥ १८ ॥

वेदे ब्रह्मसमस्तदङ्गनिचये गार्ग्योपमस्तत्कथा-
तात्पर्यार्थविवेचने गुरुसमस्तत्कर्मसंवर्णने ।
आसीज्जैमिनिरेव तद्वचनजप्रोद्बोधकन्दे समो
व्यासेनैव स मूर्तिमानिव नवो वाणीविलासैर्वृतः ॥ १९ ॥

आन्वीक्षिक्यैक्षि तन्त्रे परिचितिरतुला कापिले काऽपि लेभे
पीतं पातञ्जलाम्भः परमपि विदितं भाट्टघट्टार्थतत्त्वम् ।
यत्तः सौख्यं तदस्यान्तरभवदमलाद्वैतविद्यासुखेऽस्मिन्
कूपे योऽर्थः स तीर्थे सुपयसि विततें हन्त नान्तर्भवेत् किम् ॥

स हि जातु गुरोः कुले वसन् सवयोभिः सह भैक्षलिप्सया ।
भगवान् भवनं द्विजन्मनो धनहीनस्य विवेश कस्यचित् ।२१॥

तमवोचत तत्र सादरं बटुवर्यं गृहिणः कुटुम्बिनी ।
कृतिनो हि भवादृशेषु ये वरिवस्यां प्रतिपादयन्ति ते ॥ २२ ॥

विधिना खलु वञ्चिता वयं वितरीतुं बटवे न शक्नुमः ।
अपि भैक्षमकिञ्चनत्वतो धिगिदं जन्म निरर्थकं गतम् ॥ २३ ॥

इति दीनमुदीरयन्त्यसौ प्रददावामलकं यतीन्दवे ।
करुणं वचनं निशम्य सोऽप्यभवज्ज्ञाननिधिर्दयार्द्रधीः ॥ २४ ॥

स मुनिर्मुरभित्कुटुम्बिनीं पदचित्रैर्नवनीतकोमलैः ।
मधुरैरतनिष्टवांस्तवैर्द्विजदारिद्र्यदशानिवृत्तये ॥ २५ ॥

अथ कैटभजित्कुटुम्बिनी तटिदुद्दामनिजाङ्गकान्तिभिः ।
सकलाश्च दिशः प्रकाशयन्त्यचिरादाविरभूत् तदग्रतः ॥ २६ ॥

अभिवन्द्य सुरेन्द्रवन्दितं पदयुग्मं पुरतः कृताञ्जलिम् ।
ललितस्तुतिभिः प्रहर्षिता तमुवाच स्मितपूर्वकं वचः ॥ २७ ॥

विदितं तव वत्स हृद्गतं कृतमेभिर्न पुराभवे शुभम् ।
अधुना मदपाङ्गपात्रतां कथमेते महितामवाप्नुयुः ॥ २८ ॥

इति तद्वचनं स शुश्रुवान्निजगादाम्ब मयीदमर्पितम् ।
फलमद्य ददस्व तत्फलं दयनीयो यदि तेऽहमिन्दिरे ॥ २९ ॥

अमुना वचनेन तोषिता कमला तद्भवनं समन्ततः ।
कनकामलकैरपूरयज्जनताया हृदयं च विस्मयैः ॥ ३० ॥

अथ चक्रभृतो वधूमये सुकृतेऽन्तर्धिमुपागते सति ।
प्रशशंसुरतीव शङ्करं महिमानं तमवेक्ष्य विस्मिताः ॥ ३१ ॥

दिवि कल्पतरुर्यथा तथा भुवि कल्याणगुणो हि शङ्करः ।
सुरभूसुरयोरपि प्रियः समभूदिष्टविशिष्टवस्तुदः ॥ ३२ ॥

अमरस्पृहणीयसंपदं द्विजवर्यस्य निवेशमात्मवान् ।
स विधाय यथापुरं गुरोः सविधे शास्त्रवराण्यशिक्षत ॥ ३३ ॥

वरमेनमवाप्य भेजिरे परभागं सकलाः कला अपि ।
समवाप्य निजोचितं पतिं कमनीया इव वामलोचनाः ॥ ३४ ॥

सरहस्यसमग्रशिक्षिताखिलविद्यस्य यशस्विनो वपुः ।
उपमानकथाप्रसङ्गमप्यसहिष्णु श्रियमन्वपद्यत ॥ ३५ ॥

जयति स्म सरोरुहप्रभामदकुण्ठीकरणक्रियाचणम् ।
द्विजराजकरोपलालितं पदयुग्मं परगर्वहारिणः ॥ ३६ ॥

जलमिन्दुमणिः स्रवेद्यदि यदि पद्मं स्वपदस्थतः सरः ।
यदि तत्र भवेत्कुशेशयं तदमुष्याङ्घ्रितुलामवाप्नुयात् ॥ ३७ ॥

पादौ पद्मसमौ वदन्ति कतिचित् श्रीशङ्करस्यानघौ
वक्त्रं च द्विजराज-मण्डलनिभं नैतद्द्वयं साम्प्रतम् ।
प्रेष्यः पद्मपदः किल त्रिजगति ख्यातः पदं दत्तवान्
अम्भोजे द्विजराजमण्डलशतैः प्रेष्यैरुपास्यं मुखम् ॥ ३८ ॥

मुहुः सन्तो नेजं हृदयकमलं निर्मलतरं
विधातुं योगीन्द्राः पदकमलमस्मिन्निदधति ।
दुरापं शक्राद्यैर्भ्रमति वदनं यत्रवसुधां
ततो मन्ये पद्मात्पदमधिकमिन्दोश्च वदनम् ॥ ३९ ॥

तत्त्वज्ञानफलेग्रहिर्घनतरव्यामोहमुष्टिन्धयो
निःशेषव्यसनोदरंभरिघप्राग्भारकूलङ्कषः ।
लुण्टाको मदमत्सरादिविततेस्तापत्रयारुन्तुदः
पादः स्यादमितंपचः करुणया भद्रङ्करः शाङ्करः ॥ ४० ॥

पादाघातस्फोटव्रणकिणितकालान्तिकभुजं
प्रधानव्याघातप्रणतविमतद्रोहविरुदम् ।
परं ब्रह्मैवासौ भवति तत एवास्य सुपदं
गतापस्मारार्तीञ्जगति महतोऽद्यापि तनुते ॥ ४१ ॥

प्राप्तस्याभ्युदयं नवं कलयतः सारस्वतोज्जृम्भणं
स्वालोकेन विधूनविश्वतिमिरस्याऽऽसन्नतारस्य च ।
तापं नस्त्वरितं क्षिपन्ति घनतापत्रं प्रसन्ना मुने-
राह्लादं च कलाधरस्य मधुराः कुर्वन्ति पादक्रमाः ॥ ४२ ॥

नतिर्दत्ते मुक्तिं नतमुत पदं वेति भगव-
त्सदस्य प्रागल्भ्याज्जगति विवदन्ते श्रुतिविदः ।

यदन्तु भ्रमरस्तद्भजनरतपादाम्बुजरजः-
परीरम्भारम्भः सपदि हृदि निर्वाणशरणम् ॥ ४३ ॥

धवलांशुकपल्लवावृतं विललासोरुयुगं विपश्चितः ।
अमृतार्णवफेनमञ्जरीच्छुरितैरावतहस्तशस्तिभृत् ॥ ४४ ॥

यदि हाटकवल्लरीलयीघटिता स्फाटिककूटभृत्तटी ।
स्फुटमस्य तया कटीतटी तुलिता स्यात् कलितत्रिमेखला ॥

आदाय पुस्तकवपुः श्रुतिसारमेकहस्तेन वादिकृततद्गतकण्टकानाम् ।
उद्धारमारचयतीव विबोधमुद्रामुद्बिभ्रता निजकरेण परेण योगी ॥

सुधीराजः कल्पद्रुमकिसलयाभौ करवरौ
करोत्येतौ चेतस्यमलकमलं यत्र सहचरम् ।
रुचेश्चोरावेनावहनि किमु राज्ञाविति भिया
निशादेराप्रातर्निजदलकवाटं घटयति ॥ ४७ ॥

रुचिरा तदुरःस्थली बभाववरस्फालविशालमां ।
धरणीभ्रमणोदितश्रमात् पृथुशय्येव जयश्रियाऽऽश्रिता ॥ ४८ ॥

परिभ्रथिमापहारिणौ शुशुभाते शुभलक्षणौ भुजौ ।
बहिरन्तरशत्रुनिग्रहे विजयस्तम्भयुगीधुरन्धरौ ॥ ४९ ॥

उपवीतममुष्य दिद्युते विसतन्तुक्रियमाणसौहृदम् ।
शरदिन्दुमयूखपाण्डिमातिशयोल्लङ्घनजाङ्घिकप्रभम् ॥ ५० ॥

समराजत कण्ठकम्बुराड् भगवत्पादमुनेर्यदुद्भवः ।
निनदः प्रतिपक्षनिग्रहे जयशङ्खध्वनितामविन्दत ॥ ५१ ॥

अरुणाधरसंगताऽधिकं शुशुभे तस्य हि दन्तचन्द्रिका ।
नवविद्रुमवल्लरीगता तुहिनांशोरिव शारदी छविः ॥ ५२ ॥

सुकपोलतले यशस्विनः शुशुभाने सितभानुवर्चसः ।
वदनाश्रितभारतीकृते विधिसङ्कल्पितदर्पणाविव ॥ ५३ ॥

समासीत्तस्यास्यं सुकृतजलधेः सर्वजगतां
पयःपारावारादजनि रजनीशो यदुमतात् ।
सुधाधारोद्गारः सुसदृगनयोः किन्तु शशभृत्
सतां तेजःपुञ्जं हरति वदनं तस्य दिशति ॥ ५४ ॥

पुरा क्षीराम्भोधेरहह तनया यद्विपयता-
ज्जुषो दीनस्याग्रे घनकनकधाराः समकिरत् ।
इदं नेत्रं पात्रं कमलनिलयाप्रीतिवितते-
र्मुनीशस्य स्तोतुं कृतसुकृत एव प्रभवति ॥ ५५ ॥

दुर्वारप्रतिपक्षदूषणसमुन्मेषक्षितौ कल्पने
सेतोरप्यनघस्य तापसकुलेणाङ्कस्य लङ्कारयः ।
आपन्नानतिकायविभ्रमभुवः संसारिशाखामृगान्
पुष्णन्त्यच्छपयोब्धिवीचिविदलङ्काराः कटाक्षांकुराः ॥ ५६ ॥

निःशङ्कस्तिरुदकण्टककुलं मीनाङ्कदावानल-
ज्वालासंकुलमार्तिपङ्किलतरं व्यर्थं धृतिध्वंसिनम् ।
संसाराकृतिमामयच्छलचलद्दुर्वारदुर्वारणम्
मुष्णन्ति श्रममाश्रिता नवसुधावृष्ट्यायिता दृष्टयः ॥५७॥

त्रिपुण्ड्रं तस्याहुः सितमसितशोभि लिपयगां
कृपापारावारं कतिचन मुनिं तं श्रितवतीम् ।
वयं त्वेतद् ब्रूमो जगति किल दिसः सुरुचिरा-
स्त्रयीमौलिव्याकृत्युपकृतिमनाः कीर्तय इति ॥ ५८ ॥

असौ शंभोर्लीलावपुरिति भृशं सुन्दर इति
द्वयं संप्रत्येतज्जनमनसि सिद्धं च सुगमम् ।
यदन्तः पश्यन्तः करणमदसीयं निरुपमं
तृणीकुर्वन्त्येते सुषममपि कामं सुमतयः ॥ ५९ ॥

अज्ञानान्तर्गहनपतितानात्मविद्योपदेशै-
स्त्रातुं लोकान्भवदवशिखातापपापच्यमानान् ।
मुक्त्वा मौनं वटविटपिनो मूलतो निष्पतन्ती
शम्भोर्मूर्तिश्चरति भुवने शङ्कराचार्यरूपा ॥ ६० ॥

उच्चण्डाहितवावदूकहननापाण्डित्यवैतण्डिकं
जाते देशिकशेखरे पदजुषां संतापचिन्तापहे ।
कातर्यं हृदि भूयसाकृत पदं वैभाषिकादेः कथा-
चातुर्यं कलुषात्मनो लयमगाद् वैशेषिकादेरपि ॥ ६१ ॥

अमुना क्रतवः प्रसाधिताः क्रतुविध्वंसकरः स शङ्करः ।
इयमेव भिदाऽनयोर्जितसरयोः सर्वविदोर्बुधेड्ययोः ॥ ६२ ॥

कलयाऽपि तुलानुकारिणं कलयामो न वयं जगत्त्रये ।
विदुषां स्वसमो यदि स्वयं भविता नेति वदन्ति तत्र के ॥

भुवनान्त इवामरद्रुमा अमरद्रुष्विव पुष्पसञ्चयाः ।
भ्रमरा इव पुष्पसञ्चयेष्वतिसंख्याः किल शङ्करे गुणाः ॥ ६४ ॥

कामं वस्तुविचारतोऽच्छिनदयं पारुष्यहिंसाक्रुधः
क्षान्त्या दैन्यपरिग्रहानृतकथालोभांस्तु संतोषतः ।
मात्सर्यं स्वनसूयया मदमहामानौ चिरंभावित-
स्वान्योत्कर्षगुणेन तृप्तिगुणतस्तृष्णां पिशाचीमपि ॥ ६५ ॥

कामं यस्तु समूलघातमवधीत् स्वर्गापवर्गापहं
रोषं यः खलु चूर्णपेषमपिषन्निःशेषदोषावहम् ।
लोभादीनपि यः परांस्तृणसमुच्छेदं समुच्चिच्छिदे
स्वस्वान्तेवसतां सतां स भगवत्पादः कथं वर्ण्यते ॥ ६६ ॥

केऽमी कान्त दिवा निशाकरकरा घर्मस्य मर्मच्छिदो
मुग्धे शम्भुनवावतारसुगुरोरेते गुणानां गणाः ।
कस्मादुत्पलसन्ततिर्विकसिता विस्मेरदिग्योपिताम्
एषाऽपाङ्गझरीति दिग्गजवधूप्रश्नोत्तरे रेजतुः ॥ ६७ ॥

नाक्ष्णा माक्षिकमीक्षितं क्षणमपि द्राक्षा मुहुः शिक्षिता
क्षीरेक्षू समुपेक्षितौ भुवि यया सा शङ्करश्रीगुरोः ।
कान्तानन्तदिगन्तलङ्घनकलाजङ्घालतत्तद्गुण-
श्रेणी निर्भरमाधुरीमदधुरा धन्येति मन्यामहे ॥ ६८ ॥

क्षान्तिश्चेद्वसुधा जहातु महतीं सर्वंसहत्वप्रथां
विद्या चेद्विरहन्तु षण्मुखमुखाः स्वाखर्वगर्वावलीम् ।
वैराग्यं यदि बादरायणियशः कार्श्यं परं गाहतां
किं जल्पैर्मुनिशेखरस्य न तुलां कुत्रापि वीक्षामहे ॥ ६९ ॥

या मूर्तिः क्षमया मुनीश्वरमयी गोत्रासगोत्रायते
विद्याभिर्निरवद्यकीर्तिमिरलं भाषाविभाषायते ।
भक्ताभीप्सितकल्पनेन नितरां कल्पादिकल्पायते
कस्तां नान्यपृथग्जनैस्तुलयितुं मन्दाक्षमन्दायते ॥ ७० ॥

न बभूव पुरातनेषु तत्सदृशो नाद्यतनेषु दृश्यते ।
भविता किमनागतेषु वा न सुमेरोः सदृशो यथा गिरिः ॥ ७१ ॥

समशोभत तेन तत्कुलं स च शीलेन परं व्यरोचत ।
अपि शीलमदीपि विद्यया ह्यपि विद्या विनयेन विद्युते ॥ ७२ ॥

सुयशःकुसुमोच्चयः श्रयद्विबुधालिर्गुणपल्लवोद्गमः ।
अवबोधफलः क्षमारसः सुरशाखीव रराज सूरिराट् ॥ ७३ ॥

न च शेषभवी न फाणिती गणिता काणभुजी न गीरपि ।
फणितिष्वितरासु का कथा कविराजो गिरि चातुरीजुषि ॥ ७४ ॥

भट्टभास्करविमर्ददुर्दशामञ्जदागमशिरःकरग्रहाः ।
हन्त शङ्करगुरोर्गिरः क्षरन्त्यक्षरं किमपि तद्रसायनम् ॥ ७५ ॥

जाटाटङ्कजटाकुटीरविहरन्नैलिम्पकल्लोलिनी-
क्षोणीशप्रियकृच्छ्रावतरणावष्टम्भगुम्फच्छिदः ।
गर्जन्तोऽवतरन्ति शङ्करगुरुक्षोणीधरेन्द्रोदराद्
वाणीनिर्झरिणीझराः क्व नु भयं दुर्भिक्षदुर्भिक्षतः ॥ ७६ ॥

वारी चित्तमतङ्गजस्य नगरी बोधात्मनो भूपते-
र्दूरीभूतदुरन्तदुर्मदझरी हारीकृता सूरिभिः ।
चिन्तासन्ततिलूलतातलहरी वेदोल्लसच्चातुरी
संसाराम्बितरीरुदेति भगवत्पादीयवाग्वैखरी ॥ ७७ ॥

कथादर्पोत्सर्पत्कथककुधकण्डूलरसना-
सनालाधःपाते स्वयमुदयमन्तो व्रतिपतेः ।
निगुम्फाः सूक्तीनां निगमशिखराम्भोजसुरभि-
र्जयत्यद्वैतश्रीजयबिरुदघण्टाघणघणाः ॥ ७८ ॥

कस्तूरीघनसारसौरभपरीरम्भप्रियम्भावुकाः
दर्पोन्मेषमुषो निशाकरकराहङ्कारकूलङ्कषाः ।

द्राक्षामाक्षिकशर्करामधुरिमग्रामाविसंवादिनो
व्याहारा मुनिशेखरस्य न कथङ्कारं मुदं कुर्वते ॥ ७९ ॥

अद्वैते परिमुक्तकण्टकपथे कैवल्यघण्टापथे
स्वाहंपूर्वकदुर्विकल्परहितप्राज्ञाध्वनीनाकुले ।
प्रस्कन्दन्मकरन्दबृन्दकुसुमस्तक्षोरणप्रक्रियाम्
आचार्यस्य वितन्वते नवसुधासिक्ताः स्वयं सूक्तयः ॥

दूरोत्सारितदुष्टपांसुपटलीदुर्नीतयोऽनीतयो
याता देशिकराड्वयाः शुभगुणग्रामालया मालयाः ।
मुष्णन्ति श्रमप्रुल्लसत्-परिमलश्रीमेदुरा मे दुरा-
यासस्याऽऽधिहविर्भुजो भवभये धीप्रान्तरे प्रान्तरे ॥ ८१ ॥

नृत्यन्त्या रसनाग्रसीमनि गिरां देव्याः किमङ्घ्रिक्कण-
न्मञ्जीरोर्जितसिञ्जितान्युत नितम्बालम्बिकाञ्चीरवाः ।
किं वल्गत्-करपद्मकङ्कणक्षणत्कारा इति श्रीमतः
शङ्कामङ्कुरयन्ति शङ्करकवेः सद्युक्तयः सूक्तयः ॥ ८२ ॥

वर्षारम्भविजृम्भमाणजलमुग्गम्भीरघोषोपमो
वात्यातूर्णविघूर्णदर्णवपयःकल्लोलदर्पापहः ।
उन्मीलन्नवमल्लिकापरिमलाहन्तानिहन्ता निरा-
तङ्कः शङ्करयोगिदेशिकगिरां गुम्फः समुज्जृम्भते ॥ ८३ ॥

हृद्या पद्यविनाकृता प्रशमिताविद्याऽस्पृशोद्या सुधा-
स्वाद्या माद्यदरातिचोद्यभिदुराऽभेद्या निषद्यायिता ।
विद्यानामनघोद्यमा सुचरिता साद्यापदुद्यापिनी
पद्या मुक्तिपदस्य साऽद्य मुनिराड्नुवादनाद्या रुजः ॥

आयासस्य नवांकुरं घनमनस्तापस्य बीजं निजं
क्लेशानामपि पूर्वरङ्गमलघुप्रस्तावनाडिण्डिमम् ।
दोषाणामनृतस्य कार्मणमसच्चिन्ताततेर्निष्कुटं
देहादौ मुनिशेखरोक्तिरतुलाऽहङ्कारमुत्कृन्तति ॥ ८५ ॥

तथागतपथाहतक्षपणकप्रधालक्षण-
प्रतारणहतानुवर्त्यखिलजीवसञ्जीवनी ।
हरत्यतिदुरत्ययं भवभयं गुरूक्तिर्नृणाम्
अनाधुनिकभारतीजरठशुक्तिमुक्तामणिः ॥ ८६ ॥

झंझामारुतवेल्लितामरधुनीकल्लोलकोलाहल-
प्राग्भारिकमगर्म्यनिर्भरजरीजृम्भद्वचोनिर्झराः ।
त्रैकालीकमतालिधूलिपटलीमर्मच्छिदः सद्गुरो-
रुद्यद्दुर्मतिधर्मदुर्मतिकृताशान्ति निकृन्तन्ति नः ॥

उन्मीलन्नवमल्लिसौरभपरीरम्भप्रियम्भावुकाः
मन्दारद्रुमरन्दवृन्दविलुठन्माधुर्यधुर्या गिरः ।
उद्गीर्णा गुरुणा विचारकरुणावाराकरेणाऽऽदरात्
सचेतो रमयन्ति हन्त मदयन्त्यामोदयन्ति द्रुतम् ॥ ८८ ॥

धारावादिमुखानुभूतिमुनिवाग्धारासुधाराशिषु
क्रीडन्तीतिवचःसु कः पुनरनुक्रीडेत मूढेतरः ।
नित्यं काञ्चनमम्बरं परिदधच्चित्ते विधत्ते मुहुः
कश्चित्कर्परदुष्पटघरजरत्कन्थानुबद्धादरम् ॥ ८९ ॥

श्रवणाद्दक्षमुनिक्षपाकरवचःशिक्षासपक्षाशयः
क्षारं क्षीरमुदीक्षते बुधजनो न क्षौद्रमाकांक्षति ।

रूक्षां क्षेपयति क्षितौ खलु सितां नेक्षुं क्षणं प्रेक्षते
द्राक्षां नापि दिदृक्षते न कदलीं क्षुद्रां जिघृक्षत्यलम् ॥

विक्रीता मधुना निजा मधुरता दत्ता मुदा द्राक्षया
क्षीरैः पात्रधियाऽर्पिता युधि जिताल्लब्धा बलादिक्षुतः ।
न्यस्ता चोरभयेन हन्त सुधया यस्मादतस्तद्गिरां
माधुर्यस्य समृद्धिरद्भुततरा नान्यत्र सा वीक्ष्यते ॥

कर्पूरेण ऋणीकृतं मृगमदेनाधीत्य संपादितं
मल्लीभिश्चिरसेवनादुपगतं क्रीतं तु काश्मीरजैः ।
प्राप्तं चौरतया पटीरतरुणा यत्सौरभं तद्गिराम्
अक्षय्यं महि हस्त तस्य महिमा धन्योऽप्यमन्यादृशः ॥

अप्सां द्रप्सं सुलिप्सं चिरतरमचरं क्षीरमद्राक्षमिक्षुं
साक्षाद्द्राक्षामजस्रं मधुरसमधयं प्रागविन्दं मरन्दम् ।
मोचामाचाममन्यो मधुरिमगरिमा शङ्कराचार्यवाचाम्
आचान्तो हन्त किं तैरलमपि च सुधासारसीसारसीम्ना ॥९३॥

संतप्तानां भवदवथुभिः स्फारकर्पूरवृष्टि-
र्मुक्तायष्टिः प्रकृतिविमला मोक्षलक्ष्मीमृगाक्ष्याः ।
अद्वैतात्मानवधिकसुखासारकासारहंसी
बुद्धेः शुद्ध्यै भवतु भगवत्पाददिव्योक्तिधारा ॥ ९४ ॥

आम्नायान्तालवाला विमलतरसुरेशादिसूक्ताम्बुसिक्ता
कैवल्याशापलाशा विबुधजनमनःशालजालाधिरूढा ।
तत्त्वज्ञानप्रसूना स्फुरदमृतफला सेवनीया द्विजैर्या
सा मे सोमावतंसावतरगुरुवचोवल्लिरस्तु प्रशस्त्यै ॥ ९५ ॥

नृत्यद्भूतेशवल्गन्मुकुटतटरटत्स्वर्धुनीस्पर्धिनीभि-
र्वाग्भिर्निर्भिन्नकूलोच्चलदमृतसरःसारिणीधोरणीभिः ।
उद्वेलद्द्वैतवादिस्वमतपरिणताहंक्रियाहुंक्रियाभि-
र्भाति श्रीशङ्करार्यः सततमुपनिषद्वाहिनीगाहिनीभिः ॥ ९६ ॥

साहङ्कारसुरासुरावलिकराकृष्टभ्रमन्मन्दर-
क्षुब्धक्षीरपयोधिवीचिसचिवैः सूक्तैः सुधावर्षणात् ।
जह्वालैर्भवदावपावकशिखाजालैर्जटालात्मनां
जन्तूनां जलदः कथं स्तुतिगिरां चैदेशिको देशिकः ॥ ९७ ॥

फलशाल्मलिकचाकचिक्षमं क्षणदाधीशगदागदिप्रियम् ।
रजताद्रिद्विजाद्युजिक्रियं चतुरं तस्य यशः स राजते ॥ ९८ ॥

परिशुद्धकथासु निर्जितो यशसा तस्य कृताञ्जनः शशी ।
स्वकलङ्कनिवृत्तयेऽधुनाऽप्युदधौ मज्जति सेवते शिवम् ॥ ९९ ॥

धम्मिल्ले नवमल्लिकाविकुसुमस्वकल्पनाशिल्पिनो
भद्रश्रीरसचित्रचित्रितकृतः कान्ते ललाटान्तरे ।
ताराचल्यनुहारिहारलतिकानिर्माणकर्माणुकाः
कण्ठे दिग्वधूनां मुनीश्वरयशःपूरा नमःपूरकाः ॥ १०० ॥

उत्सङ्गेषु दिगङ्गना निदधते ताराः करार्पिका-
रागाद् द्यौरवलम्ब्य चुम्बति वियद्गङ्गा समालिङ्गति ।
लोकालोकदरी प्रसीदति फणी दीपोऽस्य दधे रतिं
संलोभये गुरुराजकीर्तिशशिनः सौन्दर्यमत्यद्भुतम् ॥ १०१ ॥

संप्राप्ता मुनिनेतुरस्य हरितामन्तेषु सांकाशिनम्
प्रक्षेत्वा पयसः प्रवाहकिरणानालस्य सांहासिनम् ।

कुर्वन्ति प्रथयन्ति दुर्मदसुधावैदग्ध्यसालोपिनं
सम्यग् घ्नन्ति च विश्वजाड्यिकतमःसंघातसंघातिनम् ॥ १०२ ॥

सोत्कण्ठाकुण्ठकण्ठीरवनखरखरक्षुण्णमत्तेभकुम्भ-
प्रत्यग्रोन्मुक्तमुक्तामणिगणसुषमाबद्धदोर्युद्धलीला ।
मन्थाद्रिक्षुब्धदुग्धार्णवनिकटसमुल्लोलकल्लोलमैत्री-
पात्रीभूता प्रभूता जयति यतिपतेः कीर्तिमाला विशाला ॥

लोकालोकदरि प्रसीदसि चिरात् किं शंकरश्रीगुरु-
प्रोद्यत्कीर्तिनिशाकरं प्रियतमं संश्लिष्य संतुष्यसि ।
त्वं चाप्युत्पलिनि प्रहृष्यसि चिरात् कस्तत्र हेतुस्तयो-
रित्थं प्रश्नगिरां परस्परमभूत् स्मेरत्वमेवोत्तरम् ॥ १०४ ॥

दुर्वारखर्वगर्वोद्धतबुधजनतातूलवातूलवेगो
निर्बाधागाधबोधामृतकिरणसमुन्मेषदुग्धाम्बुराशिः ।
निष्प्रत्यूहं प्रसर्पद्भवदवदहनोद्भूतसन्तापमेघो
जागर्ति स्फीतकीर्तिर्जगति यतिपतिः शंकराचार्यवर्यः ॥ १०५ ॥

इतिहासपुराणभारतस्मृतिशास्त्राणि पुनःपुनर्मुदा ।
विबुधः सुबुधो विलोकयन् सकलज्ञत्वपदं प्रपेदिवान् ॥ १०६ ॥

स पुनः पुनरेत्य सादराद्वयशिक्षशान्तिवाक्ततीः ।
समगादुपशान्तिसंभवां सकलज्ञत्वमदेन शुद्धताम् ॥ १०७ ॥

असत्प्रपञ्चश्चतुराननोऽपि सन्नभोगयोगी पुरुषोत्तमोऽपि सन् ।
अनङ्गजेताऽप्यविरूपदर्शनो जयत्यपूर्वो जगदद्वयीगुरुः ॥ १०८ ॥

आलोक्याननपङ्कजेन दधतं वाणीं सरोजासनं
स्ववत्संनिहितक्षमाश्रियममुं विश्वम्भरं पूरुषम् ।

शङ्करस्तदनु शङ्कितचित्तः पङ्कजैर्विगतपङ्कजलार्द्रैः।
वीजयन्नुपगतो गतमोहां तां जनेन सदनं सह निन्ये ॥ ६ ॥

सोऽथ नेतुमनवद्यचरित्रः सद्मनोऽन्तिकमृषीश्वरपुत्रः।
अस्तवीज्जलधिगां कविहृद्यैर्वस्तुतः स्फुरदलंकृतपद्यैः ॥ ७ ॥

ईहितं तव भविष्यति काल्ये यो हितं जगत इच्छसि बाल्ये।
इत्यवाप्य स वरं तटिनीतः सत्यवाक् सदनमाप विनीतः ॥ ८ ॥

प्रातरेव समलोकत लोकः शीतवातहृतशीकरपूतः।
नूतनामिव धुनीं प्रवहन्तीं माधवस्य समया सदनं ताम् ॥ ९ ॥

एवमेनमतिमर्त्यचरित्रं सेवमानजनदैन्यलवित्रम्।
केरलक्षितिपतिर्हि दिदृक्षुः प्राहिणोत् सचिवमादृतभिक्षुः ॥ १० ॥

सोऽप्यतन्द्रितमभीरुपदाभिः प्राप्य तं तदनु सद्विरदाभिः।
उक्तिभिः सरसमञ्जुपदाभिः शक्तिभृत् सममजिज्ञपदाभिः ॥ ११ ॥

यस्य नैव सदृशो भुवि बोद्धा दृश्यते रणशिरस्सु च योद्धा।
तस्य केरलनृपस्य नियोगाद् दृश्यसे मम च सत्कृतियोगात् ॥ १२ ॥

राजिताग्रासनैर्विलसन्तः पूजिताः सदसि यस्य वसन्तः।
पण्डिताः सरसवादकथाभिः खण्डितापरगिरोऽवितथाभिः ॥ १३ ॥

सोऽयमाजिजितसर्वमहीपः स्तूयमानचरणः कुलदीपः।
पादरेणुमवनं भवभाजामादरेण तव विन्दतु राजा ॥ १४ ॥

एष सिन्धुरवरो मदपूर्णो दोषगन्धरहितः प्रवितीर्णः।
अस्तु तेऽद्य रजसा परिपूतं वस्तुनो नृपगृहं शुचिभूतम् ॥ १५ ॥

इत्युदीर्य परिसाधितदौत्यं प्रत्युदीरितसदुक्तिममात्यम्।
प्रत्युदारमृषिभिः परिशस्तं प्रत्युवाच वचनं क्रमशस्तम् ॥ १६ ॥

भैक्षमन्नमजिनं परिधानं रूक्षमेव नियमेन विधानम् ।
कर्म दारवर शास्ति वटूनां शर्मदायिनिगमाप्तिपटूनाम् ॥ १७ ॥

कर्म नैजमपहाय कुभोगैः कुर्महेऽह किमु कुम्भिपुरोगैः ।
इच्छया सुखममात्य यथेतं गच्छ नाथमसकृत्कथयेत्थम् ॥ १८ ॥

प्रत्युत क्षितिभृताऽखिलवर्णा वृत्त्युपाहरणतो विगतर्णाः ।
धर्मवर्त्मनिरता रचनीयाः कर्म वर्ज्यमिति नो वचनीयाः ॥ १९ ॥

इत्यमुष्य वचनादकलङ्कः प्रत्यगात् पुनरमात्यमृगाङ्कः ।
वृत्तमस्य स निशम्य धरापः सत्तमस्य सविधं स्वयमाप ॥ २० ॥

भूसुरार्भकवरैः परिवीतं भासुरोडुपगभस्त्युपवीतम् ।
अच्छजह्नुसुतया विलसन्तं सुच्छविं नगमिव द्रुमवन्तम् ॥ २१ ॥

चर्म कृष्णहरिणस्य दधानं कर्म कृत्स्नमुचितं विदधानम् ।
नूतनाम्बुदनिभाम्बरवन्तं पूतनारिसहजं तुलयन्तम् ॥ २२ ॥

जातरूपरुचिमुञ्जसुधाम्ना छातरूपकटिमद्भुतधाम्ना ।
नाकभूजमिव सत्कविलब्धं पाकपीतलतिकापरिरब्धम् ॥ २३ ॥

सस्मितं मुनिवरस्य कुमारं विस्मितो नरपतिर्बहुवारम् ।
संनिधाय विनतिं वरदानं तं विधातृसदृशं भुवि मेने ॥ २४ ॥

तेन पृष्टकुशलः क्षितिपालः स्वेन सृष्टमथ शास्त्रवकालः ।
हाटकायुतसमर्पणपूर्वं नाटकत्रयमवाचयदपूर्वम् ॥ २५ ॥

तद्रसार्द्रगुणरीतिविशिष्टं भद्रसन्धिरुचिरं सुकवीष्टम् ।
संग्रहेण स निशम्य सुवाचं तं गृहाण वरमित्यमुमूचे ॥ २६ ॥

तां नितान्तहृदयङ्गमसारां गां निशम्य तुलितामृतधाराम् ।
भूपतिः स रचिताञ्जलिबन्धः स्तोपमं सुखमियेष सुसन्धः ॥ २७ ॥

नो हिताय मम हाटकमेदिहि नस्तु गृहवासिजनाय ।
ईहितं तव भविष्यति शीघ्रं याहि पूर्णमनसेत्यवदत् तम् ॥

राजवर्यकुलवृद्धिनिमित्तां व्याजहार रहसि श्रुतिवित्ताम् ।
इष्टिमस्य सकलेष्टविधातुस्तुष्टिमाप हि तया क्षितिनेता ॥

स विशेषविदा सभाजितः कविमुख्येन कलाभृतां वरः ।
अगमत्कृतकृत्यधीर्निजां नगरीमस्य गुणानुदीरयन् ॥ ३० ॥

बहवः श्रुतिपारदृश्वनः कवयोऽप्यपत शङ्कराद्गुरोः ।
महतः सुमहान्ति दर्शनान्यधिगन्तुं फणिराजकौशलीम् ॥ ३१ ॥

पठितं श्रुतमादरात्पुनः पुनरालोक्य रहस्यनूनकम् ।
प्रविभज्य निमज्जतः सुखे स विधेयान् विदधेतमां सुधीः ॥

सर्वार्थतत्त्वविदपि प्रकृतोपचारः शास्त्रोक्तभक्त्यतिशयेन विनीतशाली ।
सन्तोषयन् स जननीमनयत्कियन्ति संमानितो द्विजवरैर्दिवसानि धन्यः ॥

सा शङ्करस्य शरणं स च तज्जनन्या
अन्योन्ययोगविरहस्त्वनयोरसह्यः ।
नो वोढुमिच्छति तथाऽप्यमनुष्यभावा-
न्मेरुं गनः किमपि वाञ्छति दुष्प्रवेशम् ॥ ३४ ॥

कृतविद्यममुं चिकीर्षवः श्रितगार्हस्थ्यमथास्य बान्धवाः ।
अनुरूपगुणामचिन्तयन्ननवद्येषु कुलेषु कन्यकाम् ॥ ३५ ॥

अथ जातु दिदृक्षवः कलावतीर्णं मुनयः पुरद्विषम् ।
उपमन्युदधीचिगौतमत्रितलागस्त्यमुखाः समाययुः ॥ ३६ ॥

प्रणिपत्य स भक्तिसंनतः प्रमथिन्या सह तान्विधानवित् ।
विधिवन्मधुपर्कपूर्वया प्रतिजग्राह सपर्यया मुनीन् ॥ ३७ ॥

विहिताञ्जलिना विपश्चिता विनयोक्त्याऽर्पितविष्टरा अमी ।
ऋषयः परमार्थसंश्रया अमुना साकमचीकरन् कथाः ॥ ३८ ॥

निजगाद कथान्तरे मुनीञ्जननी तस्य समस्तदर्शिनः ।
वयमद्य कृतार्थतां गता भगवन्तो यदुपागता गृहान् ॥ ३९ ॥

क्व कलिर्बहुदोषभाजनं क्व च युष्मच्चरणावलोकनम् ।
तदलभ्यत चेत्पुराकृतं सुकृतं नः किमिति प्रपञ्च्यते ॥ ४० ॥

शिशुरेष किलातिशैशवे यदशेषागमपारगोऽभवत् ।
महिमाऽपि यदद्भुतोऽस्य तद् द्वयमेतत् कुरुते कुतूहलम् ॥

करुणार्द्रदृशाऽनुगृह्यते स्वयमागत्य भवद्भिरप्ययम् ।
यदतोऽस्य पुराकृतं तपः क्षममाकर्णयितुं मया यदि ॥ ४२ ॥

इति सादरमीरितां तया गिरमाकर्ण्य महर्षिसंसदि ।
प्रतिवक्तुमभिप्रचोदितो घटजन्मा प्रवयाः प्रचक्रमे ॥ ४३ ॥

तनयाय पुरा पतिव्रते तव पत्या तपसा प्रसादितः ।
स्मितपूर्वमुदाददे वचो रजनीवल्लभखण्डमण्डनः ॥ ४४ ॥

वरयस्व शतायुषः सुतानपि वा सर्वविदं मितायुषम् ।
सुतमेकमितीरितः प्रियं सति सर्वज्ञमयाचतात्मजम् ॥ ४५ ॥

तदभीप्सितसिद्धये शिवस्तव भाग्यात्तनयो यशस्विनि ।
स्वयमेव बभूव सर्ववित्तनोऽन्योऽस्ति यतः सुरेष्वपि ॥ ४६ ॥

इति तद्वचनं निशम्य सा मुनिवर्यं पुनरप्यवोचत ।
कियदायुरमुष्य भो मुने सकलज्ञोऽस्यनुकम्पया वद ॥ ४७ ॥

शरदोऽष्ट पुनस्तथाऽष्ट वै तनयस्यास्य तथाऽप्यमी पुनः ।
निरगिष्यति कारणान्तराद्भुवनेऽस्मिन् दश षट् च वत्सरान् ॥

इति वादिनि भाविनीं कथामृषिमुख्ये घटजे निवार्य तम् ।
ऋषयः सह तेन शङ्करं समुपामन्त्र्य ययुर्यथागतम् ॥ ४९ ॥

सृणिना करिणीव साऽर्दिता शुचिना शैवलिनीव शोषिता ।
मरुता कदलीव कम्पिता मुनिवाचा सुतवत्सलाऽभवत् ॥ ५० ॥

अथ शोकपरीतचेतनां द्विजराडित्थमुवाच मातरम् ।
अवगम्य च संसृतिस्थितिं किमकाण्डे परिदेवना तव ॥ ५१ ॥

प्रबलानिलवेगवेल्लितध्वजचीनांशुककोटिचञ्चले ।
अपि मूढमतिः कलेवरे कुरुते कः स्थिरबुद्धिमम्बिके ॥ ५२ ॥

कति नाम सुता न लालिताः कति वा नेह वधूरभुञ्जि हि ।
क नु ते क च ताः क वा वयं भवसङ्गः खलु पान्थसङ्गमः ॥ ५३ ॥

भ्रमतां भववर्त्मनि भ्रमान्न हि किंचित्सुखमम्ब लक्ष्यते ।
तदवाप्य चतुर्थमाश्रमं प्रयतिष्ये भवबन्धमुक्तये ॥ ५४ ॥

इति कर्णकठोरभाषणश्रवणाद्बाष्पपिनद्धकण्ठया ।
द्विगुणीकृतशोकया तया जगदे गद्गदवाक्यया मुनिः ॥ ५५ ॥

त्यज बुद्धिमिमां शृणुष्व मे गृहमेधी भव पुत्रमाप्नुहि ।
यज च क्रतुभिस्ततो यतिर्भवितासङ्ग सतामयं क्रमः ॥ ५६ ॥

कथमेकतनूभवा त्वया रहिता जीवितुमुत्सहेऽबला ।
अनयैव शुचौर्ध्वदैहिकं प्रमृतायां मयि कः करिष्यति ॥ ५७ ॥

त्वमशेषविदप्यपास्य मां अरठां वत्स कथं गमिष्यसि ।
द्रवते हृदयं कथं न ते न कथङ्कारमुपैति वा दयाम् ॥ ५८ ॥

एवं व्यथां तां बहुधाऽऽश्रयन्तीमपास्तमोहैर्बहुभिर्वचोभिः ।
अम्बामशोकां व्यदधाद्विपश्चिः शुद्धाश्रमेऽचिन्तयदेवदन्तः ॥ ५९ ॥

मम न मानममिच्छति संसृतिं न च पुनर्जननी विजिहासति ।
न च गुरुर्जननी तदुदीक्षते तदनुशासनमीपदपेक्षितम् ॥ ६० ॥

इति विचिन्त्य स जातु मिमङ्क्षया बहुजलां सरितं समुपाययौ ।
जलमगाहत तत्र समग्रहीज्जलचरश्चरणे जलमीयुषः ॥ ६१ ॥

स च रुरोद जले जलचारिणा धृतपदो ह्रियतेऽम्ब करोमि किम् ।
चलितुमेकपदं न च पारये बलवता विवृतोरुमुखेन ह ॥ ६२ ॥

गृहगता जननी तदुपाशृणोत् परवशा द्रुतमाप सरित्तटम् ।
मम मृतेः प्रथमं शरणं धवस्तदनु मे शरणं तनयोऽभवत् ॥ ६३ ॥

स च मरिष्यति नक्रवशं गतः शिव न मेऽजनि हन्त पुरा मृतिः ।
इति शुशोच जनन्यपि तीरगा जलगतात्मजवक्त्रगतेक्षणा ॥ ६४ ॥

त्यजति नूनमयं चरणं चलो जलचरोऽम्ब तवानुमतेन मे ।
सकलसंन्यसने परिकल्पिते यदि तवानुमतिः परिकल्पये ॥ ६५ ॥

इति शिशौ चकिता वदति स्फुटं व्यधित साऽनुमतिं द्रुतमम्बिका ।
सति सुते भविता मम दर्शनं मृतवतस्तदु नेति विनिश्चयः ॥ ६६ ॥

तदनु संन्यसनं मनसा व्यधादथ मुमोच शिशुं खलनक्रकः ।
शिशुरुपेत्य सरित्-तटमग्रमन् प्रगुवमेतदुवाच शुचाऽऽवृताम् ॥ ६७ ॥

मातर्विधेयमनुशाधि यदत्र कार्यं
संन्यासिना तदु करोमि न संदिहेऽहम् ।
पश्यादने तव यथेप्समी प्रदद्यु-
र्गृह्णन्ति ये धनमिदं मम पैतृकं यत् ॥ ६८ ॥

देहेऽम्ब रोगवशगे च ममाभयोऽमी
द्रक्ष्यन्ति शक्तिमनुसृत्य मृतिप्रसङ्गे ।

अर्थग्रहाञ्जनभयाच्च यथाविधानं
कुर्युश्च संस्कृतिममी न विमेयमीषत् ॥ ६९ ॥

यज्जीवितं जलचरस्य मुखात्तदिष्टं
संन्यासलसंगरवशान्मम देहपाते ।
संस्कारमेत्य विधिवत्त कुरु शङ्कर त्वं
नो चेत्प्रवृथ मम किं फलमीरय त्वम् ॥ ७० ॥

अह्नयम्ब रात्रिसमये समयान्तरे वा
संचिन्तय स्ववशगाऽवशगाऽथवा माम् ।
एष्यामि तत्र समयं सकलं विहाय
विश्वासमाप्नुहि मृतावपि संस्करिष्ये ॥ ७१ ॥

संन्यस्तवाञ्छिशुरयं विधवां अनाथां
क्षिप्त्वेति मां प्रति कदाऽपि न चिन्तनीयम् ।
यावन्मया स्थितवता फलमापनीयं
मातस्ततः शतगुणं फलमापयिष्ये ॥ ७२ ॥

इत्थं स्वमातरमनुग्रहणेच्छुरुक्त्वा
प्रोचे सनाभिजनमेष विचक्षणाग्रयः ।
संन्यासकल्पितमना व्रजितोऽस्मि दूरं
तां निक्षिपामि जननीमघवां भवत्सु ॥ ७३ ॥

एवं सनाभिजनमुत्तमयुत्तमाग्र्यः
श्रीमातृकार्यममिभाष्य करद्वयेन ।
संप्रार्थयन् स्वजननीं विनयेन तेषु
न्यक्षेपयन्नयनजाम्बु निषिञ्चमानाम् ॥ ७४ ॥

आत्मीयमन्दिरसमीपगतामथासौ
चक्रे विदूरगनदीं जननीहिताय ।
तत्तीरसंश्रितयदूद्वहधाम किंचित्
सा निम्नगाऽऽरभत ताडयितुं तरङ्गैः ॥ ७५ ॥

वर्षासु वर्षति हरौ जलमेत्य किंचि-
दन्तःपुरं भगवतोऽपनुनोद मृत्स्नाम् ।
आरब्ध मूर्तिरनघा चलितुं क्रमेण
देवोऽपि भेदिव न मुञ्चति भीरहिंसाम् ॥ ७६ ॥

प्रस्थातुकाममनघं भगवाननङ्गवाचाऽवदत् कथमपि प्रणिपत्य मातुः ।
पादारविन्दयुगलं परिगृह्य चाद्यां श्रीशङ्करं जनहितैककरं स कृष्णः ॥

आनेष्ट दूरगनदीं कृपया भवान् यां
सा माऽतिमात्रमनिशं बहुलोर्मिहस्तैः ।
क्लिश्नाति ताडनपरा वद कोऽभ्युपायो
यस्तं क्षमे न नितरां द्विजपुत्र यासि ॥ ७८ ॥

आकर्ण्य वाचमिति तामतनुं गुरुर्नः
प्रोद्धृत्य कृष्णमचलं शनकैर्भुजाभ्याम् ।
प्रातिष्ठिपन्निरुट एव न यत्र बाधा
नयेत्युदीर्य सुखमास्स्व चिराय चेति ॥ ७९ ॥

तस्मात् स्वमातुरपि भक्तिवशादनुज्ञाम्
आदाय संसृतिमहाम्बुधिविरक्तिमान् सः ।
गन्तुं मनो व्यधित संन्यसनाय दूरे
किं नाम्बितः पतितुमिच्छति वारिराशौ ॥ ८० ॥

इत्थं सुधीः स निरवग्रहमातृलक्ष्मी-
शानुग्रहो घटजबोधितभाविवेदी ।
एकान्ततो विगतभोग्यपदार्थतृष्णः
कृष्णे प्रतीचि निरतो निरगान्निशान्तात् ॥ ८१ ॥

यस्य त्रिनेत्रापरविग्रहस्य कामेन नास्थीयत दृक्पथेऽपि ।
तन्मूलकः संसृतिपाशबन्धः कथं प्रसज्येत महानुभावे ॥

स्मरेण किल मोहितौ विधिविधू च जातूत्पथौ
तथाऽहमपि मोहिनीकचकुचादिवीक्षापरः ।
अगामहह मोहिनीमिति विमृश्य सोऽजागरीत्
यतीशवपुषा शिवः स्मरकृतार्तिवार्तोज्झितः ॥ ८३ ॥

निष्प्रत्नाकुरुतासुरानपि सुरान् मारः सपत्राऽकरोद्
अप्यन्यानिह निष्कुलाऽकृततरां गन्धर्वविद्याधरान् ।
यो धानुष्कवरो नराननलसात्कृत्वोदलासीदलं
यत्तस्मिन्नगुरुरूपे मुनिमिर्वर्ण्यः कथं शङ्करः ॥ ८४ ॥

शान्तिश्चावशयन्मनो गतिमुखा दान्तिर्न्यरुद्ध क्रियाः
आधात्वा विषयान्तरादुपरतिः क्षान्तिर्मृदुत्वं व्यधात् ।
ध्यानैकोत्सुकतां समाधिविततिश्चक्रे तथाऽऽस प्रिया
श्रद्धा हन्त वसुप्रथाऽस्य तु कुतो वैराग्यतो वेत्ति नो ॥ ८५ ॥

विजनतावनितापरितोषितो विधिवितीर्णकृतात्मतनुस्थितिः ।
परिहरन् ममतां गृहगोचरां हृदयगेन शिवेन समं ययौ ॥

गच्छन् वनानि सरितो नगराणि शैलान्
ग्रामाञ्जनानपि पथन् पथि सोऽपि पश्यन् ।

नन्वैन्द्रजालिक इवाद्भुतमिन्द्रजालं
ब्रह्मैवमेव परिदर्शयतीति मेने ॥ ८७ ॥

नादिभिर्निजनिजाध्वकर्शितां वर्तयन् पथि जरद्गवीं निजे।
दण्डमेकमवहज्जगद्गुरुर्दण्डिताखिलकदध्वमण्डलः ॥ ८८ ॥

सारङ्गा इव विथकद्रुभिरहंकुर्वद्भिरुच्चैर्बलै-
र्जल्पाकैः परमर्मभेदनकलाकण्डूलजिह्वाञ्चलैः।
पाखण्डैरिह कान्दिशीकमनसः कं नाप्नुयुर्वैदिकाः
क्लेशं दण्डधरो यदि स न मुनिस्त्राता जगद्देशिकः ॥८९॥

दण्डान्वितेन धृतरागनवाम्बरेण गोविन्दनाथवनमिन्दुभवातटस्थम्।
तेन प्रविष्टमजनिष्ट दिनावसाने चण्डत्विषा च शिखरं चरमाचलस्य ॥

तीरद्रुमागतमरुद्विगतश्रमः सन् गोविन्दनाथवनमध्यतलं लुलोके।
शंसन्ति यत्र तरवो वसतिं मुनीनां शाखाभिरुज्ज्वलमृगाजिनवल्कलाभिः॥

आदेशमेकमनुयोक्तुमयं व्यवस्यन् प्रादेशमात्रविवरप्रतिहारभाजम्।
तत्र स्थितेन कथितां यमिनां गणेन गोविन्ददेशिकगुहां कुतुकी ददर्श॥

तस्य प्रपन्नरितोषदुहो गुहायाः स त्रिः प्रदक्षिणपरिक्रमणं विधाय।
द्वारं प्रति प्रणिपतञ्जनतापुरोगं तुष्टाव तुष्टहृदयस्तमपास्तशोकम् ॥ ९३ ॥

पर्यङ्कतां भजति यः पतगेन्द्रकेतोः पादाङ्गदत्वमथवा परमेश्वरस्य।
तस्यैव मूर्ध्नि धृतसाब्धिमहीध्रभूमेः शेषस्य विग्रहमशेषमहं भजे त्वाम्॥

दृष्ट्वा पुरा निजसहस्रमुखीममंपुरन्तेवसन्त इति तामपहाय शान्तः।
एकाननेन भुवि यस्त्ववतीर्य शिष्याननन्वग्रहीदनु स एव पतञ्जलिस्त्वम्॥

उरगपतिमुखादधीत्य साक्षात्स्वयमवनेर्विवरं प्रविश्य येन।
प्रकटितमचलातले सयोगं जगदुपकारपरेण शब्दभाष्यम् ॥ ९६ ॥

तमखिलगुणपूर्णं व्यासपुत्रस्य शिष्या-
दधिगतपरमार्थं गौडपादान्महर्षेः ।
अधिजिगमिषुरेष ब्रह्मसंस्थामहं त्वां
प्रसृमरमहिमानं प्रापमेकान्तभक्त्या ॥ ९७ ॥

तस्मिन्निति स्तुवति कस्त्वमिति ब्रुवन्तं
दिष्ट्या समाधिपदरुद्धविसृष्टचित्तम् ।
गोविन्ददेशिकमुवाच तदा वचोभिः
प्राचीनपुण्यजनितात्मविबोधचिह्नैः ॥ ९८ ॥

स्वामिन्नहं न पृथिवी न जलं न तेजो
न स्पर्शनो न गगनं न च तद्गुणा वा ।
नापीन्द्रियाण्यपि तु विद्धि ततोऽवशिष्टो
यः केवलोऽस्ति परमः स शिवोऽहमस्मि ॥ ९९ ॥

आकर्ण्य शङ्करमुनेर्वचनं तदित्थ-
मद्वैतदर्शनसमुत्थमुपात्तहर्षः ।
स प्राह शङ्कर स शङ्कर एव साक्षा-
ज्जातस्त्वमित्यहमवैमि समाधिदृष्ट्या ॥ १०० ॥

तस्योपदर्शितव्रतश्चरणौ गुहाया
द्वारे न्यपूजयदुपेत्य स शङ्करार्यः ।
आचार इत्युपदिदेश स तत्र तस्मै
गोविन्दपादगुरवे स गुरुर्मुनीनाम् ॥ १०१ ॥

शङ्करः सविनयैरुपचारैरभ्यतोषयदसौ गुरुमेनम् ।
ज्ञस तद्विदितमप्युपलिप्सुः संप्रदायपरिपालनबुद्ध्या ॥ १०२ ॥

भक्तिपूर्वकृततत्परिचर्यातोषितोऽधिकतरं यतिवर्यः ।
ब्रह्मतामुपदिदेश चतुर्भिर्वेदशेखरवचोभिरमुष्मै ॥ १०३ ॥

सांप्रदायिकपराशरपुत्रप्रोक्तसूत्रमतगत्यनुरोधात् ।
शास्त्रगूढहृदयं हि दयालोः कृत्स्नमप्ययमबुद्ध सुबुद्धिः ॥ १०४ ॥

व्यासः पराशरसुतः किल सत्यवत्यां
तस्यात्मजः शुकमुनिः प्रथितानुभावः ।
तच्छिष्यतामुपगतः किल गौडपादो
गोविन्दनाथमुनिरस्य च शिष्यभूतः ॥ १०५ ॥

शुश्राव तस्य निकटे किल शास्त्रजालं
यथाशृणोद्भुजगसङ्घगणस्त्वनन्तात् ।
शब्दाम्बुराशिमखिलं समयं विधाय
यथाखिलानि भुवनानि बिभर्ति मूर्ध्ना ॥ १०६ ॥

सोऽधिगम्य चरमाश्रममार्यः पूर्वपुण्यनिचयैरधिगम्यम् ।
स्थानमर्च्यमपि हंसपुरोगैरुन्नतं ध्रुव इवैत्य चकाशे ॥ १०७ ॥

छन्नमूर्तिरतिपाटलशाटीपल्लवेन रुरुचे यतिराजः ।
वासरोपरमरक्तपयोदाच्छादितो हिमगिरेरिव कूटः ॥ १०८ ॥

एष धूर्जटिरबोधमहेभं संनिहत्य रुधिराप्लुतचर्म ।
उद्यदुष्णकिरणारुणशाटीपल्लवस्य कपटेन बिभर्ति ॥ १०९ ॥

श्रुतीनामाक्रीडः प्रथितपरहंसोचितगति-
र्निजे सत्ये धाम्नि त्रिजगदतिवर्तिन्यभिरतः ।
असौ ब्रह्मैवास्मिन्न खलु विशये किन्तु कलये
बृहेरर्थं साक्षादनुपचरितं केवलतया ॥ ११० ॥

मितं पादेनैव त्रिभुवनमिहैकेन महसा
  विशुद्धं यत्सत्त्वं स्थितिजनिलयेष्वप्यनुगतम् ।
दशाकारातीतं स्वमहिमनि निर्भेदरमणं
  ततस्तं तद्विष्णोः परमपदमाख्याति निगमः ॥ १११ ॥

न भूतेष्वासङ्गः क्वचन न गवा वा विहरणं
  न भूत्या संसर्गो न परिचितता भोगिभिरपि ।
तदप्याम्नायान्तस्त्रिपुरदहनात्केवलदशा
  तुरीयं निर्द्वन्द्वं शिवमतितरां वर्णयति तम् ॥ ११२ ॥

न धर्मः सौवर्णो न पुरुषफलेषु व्ययकृता
  न चैवाहोगप्रस्फुरदरियुतः पार्थिवरयः ।
असाहाय्येनैवं सति वितथपूर्वप्रकजये
  कथं तं न ब्रूयान्निगमनिकुरंबं परशिवम् ॥ ११३ ॥

दुःखासारदुरन्तदुष्कृतघनां दुःसंसृतिप्रावृषं
  दुर्वारामिह दारुणां परिहरन्दूरादुदाराशयः ।
उच्चण्डप्रतिपक्षपण्डितयशोनालीकनालांकुर-
  ग्रासो हंसकुलावतंसपदभाक् सन्मानसे क्रीडति ॥ ११४ ॥

धीरं ब्रह्म जगच्च नीरमुभयं तद्योगमभ्यागतं
  दुर्भेदं त्वितरेतरं चिरतरं सम्यग्विभक्तीकृतम् ।
येनाशेषविशेषदोषलहरीमासेदुषीं शेमुषीं
  सोऽयं शीलवतां पुनाति परमो हंसो द्विजात्यग्रगीः ॥

नीरक्षीरनयेन तथ्यवितथे संपिण्डिते पण्डितै-
  र्दुर्बोधे सकलैर्विवेचयति यः श्रीशङ्कराख्यो मुनिः ।

हंसोऽयं परमोऽस्तु ये पुनरिहाशक्ताः समस्ताः स्थिताः
जृम्भाद्बिम्बफलाशनैकरसिकान् काकानमून्मन्महे ॥ ११६ ॥

दृष्टिं यः प्रगुणीकरोति तमसा बाह्येन मन्दीकृतां
नालीकप्रियतां प्रयाति भजते मित्रत्वमव्याहतम् ।
विश्वस्योपकृतेर्विलुम्पति मुहुश्चक्रस्य चार्तिं घनां
हंसः सोऽयमभिव्यनक्ति महतां जिज्ञासमर्थं मुहुः ॥ ११७ ॥

हंसभावमधिगम्य सुधीन्द्रे तं समर्चति च संसृतिमुक्त्यै ।
संचचाल कथयन्निव मेघश्चञ्चलाचपलतां विषयेषु ॥ ११८ ॥

एष नः स्पृशति निष्ठुरपादैस्तत्तु तिष्ठतु वितीर्णमवन्यै ।
अस्मदीयमपि पुष्पमनैषीदित्यरोधि नलिनीपतिरब्दैः ॥ ११९ ॥

वारिवाहनिवहे क्षणलक्ष्यश्रीररोचत किलाचिररोचिः ।
अन्तरङ्गगतबोधकलेव व्यापृतस्य विदुषो विषयेषु ॥ १२० ॥

किं नु विष्णुपदसंश्रयतोऽब्दा ज्ञाततामुपदिशन्ति सुहृद्भ्यः ।
यन्निशम्य निखिलाः स्वनमेषां बिभ्रति स्म किल निर्भरमोदान् ॥

देवराजमपि मां न यजन्ति ज्ञानगर्वभरिता यतयोऽमी ।
इत्यमर्षवशगेन पयोदस्यन्दनेन धनुराविरकारि ॥ १२२ ॥

आवपुः कुटजकन्दलबाणस्फीतरेणुकलिता वनवात्याः ।
सत्यमप्यमतमोगुणमिश्रा मायिका इव जगत्सु विलासाः ॥ १२३ ॥

षडङ्गुलिभिरसच्छविगात्राश्चित्रकार्मुकभृतः खरघोषाः ।
ध्यानपद्ममथनाय यतीनां विद्युदुज्ज्वलदृशो घनदैत्याः ॥ १२४ ॥

उत्तमाङ्गुरनकुञ्जलधारा वारिदा गगनधाम पिधाय ।
शङ्करो हृदयमात्मनि कृत्वा संजहार सकलेन्द्रियवृत्तीः ॥ १२५ ॥

शनैः शान्त्वालापैः सनयमुपनीतोपनिषदां
   चिरायत्तं त्यक्त्वा सहजमभिमानं दृढतरम् ।
तमेत्य श्रेयांसं सपदि परहंसं पुनरसा-
   वधीरा संस्प्रष्टुं ध्रुवु सपदि तद्बालिद्मगात् ॥ १२६ ॥

न सूर्यो नैवेन्दुः स्फुरति न च ताराततिरियं
   श्रुतो विद्युल्लेखा कियदिह कृशानोर्विलसितम् ।
न विभौ रोदस्यौ न च समयमस्निग्धजलदे
   चिदाकाशे सान्द्रसुखरसनवर्षणपविरतम् ॥ १२७ ॥

किमादेयं हेयं किमिति सहजानन्दजलधा-
   वतिस्वच्छे तुच्छीकृतपकलमाये परशिवे ।
तदेतस्मिन्नेव स्वमहिमनि विस्मापनपदे
   स्वतः सत्ये नित्ये रहसि परमे सोऽकृत कृती ॥ १२८ ॥

प्राप विष्णुपदभागपि मेघः प्रावृडागमनतो मलिनत्वम् ।
विद्युदुज्ज्वलरुचाऽनुसृतश्च कोऽप्ययमन्यपि भजेन्न विरागम् ॥ १२९ ॥

आशये कलुषिते सलिलानां मानसोत्कहृदयाः कलहंसाः ।
कोऽन्यथा भवति जीवनलिप्सुर्निश्चये भजति मानसचिन्ताम् ॥

अभ्रवर्त्मनि परिभ्रमनिच्छन्शुभ्रदीधितिरिदभ्रपयोदे ।
न प्रकाशनमवाप कलावान् कश्चकास्ति मलिनाम्बरवासी ॥ १३१ ॥

पातकावलिरिवातपिपासा प्राप तृप्तिमुदकस्य चिराय ।
प्राप्नुयादमृतमप्यमिताप्स्वन् फलतो यत पनायपकारी ॥

इन्दुरीर्णजलवाहविनीते स्फीततारकरिपूरनमालें ।
मानभूरभवदम्बनिकुञ्जे नीलनीलघनमालिनि काले ॥ १३२ ॥

अग्रहारशतसंभृतशोभे सुग्रहाक्षतुरगः स महात्मा ।
अध्युवास तटमिन्दुभवायाः सुष्ठुपास्यचरणं गुरुमर्चन् ॥ १३४॥

त्रस्तमर्त्यगणमस्तमितार्कं हस्तिहस्तपृथुलोदकधाराः ।
मुञ्चति स्म समुदञ्चितविद्युत्पञ्चराग्रमहिस्रगुरजस्रम् ॥ १३५ ॥

तीरभूरुहततीरपकर्षन्नग्रहारनिकरैः सह पूरः ।
आययावधिकघोषमनल्पः कल्पवार्धिलहरीव तटिन्याः ॥ १३६ ॥

घोषवारिभरभीरुनराणां घोषमेष कलुषं स निशम्य ।
दैशिकं ध्रुवसमाधिविधानं वीक्ष्य च क्षणमभूदविचक्षुः ॥ १३७ ॥

सोऽभिमन्त्र्य करकं त्वरमाणस्तत्प्रवाहपुरतः प्रणिधाय ।
कृत्स्नमत्र समवेशयदम्भः कुम्भसंभव इव स्वकरेऽब्धिम् ॥ १३८ ॥

तं निशम्य निखिलैरपि लोकैरुत्थितोऽस्य गुरुरुक्तमुदन्तम् ।
योगसिद्धिमचिरादयमापेत्यभ्यपद्यततरां परितोषम् ॥ १३९ ॥

छात्रमुख्यमब्रुमाह कियद्भिर्वासरैर्गतघने गगने सः ।
पश्य सौम्य शरदा विमलं खं विद्ययेव विशदं परतत्त्वम् ॥ १४० ॥

वारिदा यतिवराश्च सुधायोधारया सदुपदेशगिरा च ।
ओषधीरनुचरांश्च कृतार्थीकृत्य संप्रति हि यान्ति यथेच्छम् ॥ १४१ ॥

शीतदीधितिरसौ जलमुग्भिर्मुक्तपद्धतिरतिस्फुटकान्तिः ।
भाति तत्त्वविदुषामिव बोधो मायिकावरणनिर्गमशुभ्रः ॥ १४२ ॥

वारिवाहनिवहे प्रतियाते भान्ति भानि शुचिभानि शुभानि ।
मत्सरादिविगमे सति मैत्रीपूर्विका इव गुणाः परिशुद्धाः ॥ १४३ ॥

मत्स्यकच्छपमयी धृतचक्रा गर्भवर्तिभुवना नलिनाढ्या ।
श्रीयुताऽद्य तटिनी परहंसैः सेव्यते मधुरिपोरिव मूर्तिः ॥ १४४ ॥

नीरदाः सुचिरसंभृतमेते जीवनं द्विजगणाय वितीर्य ।
त्यक्तविद्युदबलाः परिशुद्धाः प्रव्रजन्ति घनवीथिगृहेभ्यः ॥ १४५ ॥

चन्द्रिकाभसितचर्चितगात्रश्चन्द्रमण्डलकमण्डलुशोभी ।
बन्धुजीवकुसुमोत्करशाटीसंवृतो यतिरिवायमनेहाः ॥ १४६ ॥

हंससंगविलसद्विरजस्कं क्षोभवर्जितमपह्नुतपङ्कम् ।
वारि सारसमतीव गभीरं तावकं मन इव प्रतिभाति ॥ १४७ ॥

शारदाम्बुधरजालपरीतं भ्राजते गगनमुज्ज्वलभानु ।
लिप्तचन्दनरजः समुदञ्चत्कौस्तुभं मुररिपोरिव वक्षः ॥ १४८ ॥

पङ्कजानि समुदूढहरीणि प्रोद्गतानि विकचानि कनन्ति ।
सौम्य योगकलयेव विफुल्लान्युन्मुखानि हृदयानि मुनीनाम् ॥ १४९ ॥

रेणुभस्मकलितैर्दलशाटीसंवृतैः कुसुमलिङ्जपमालैः ।
बन्धवद्धिजलकमण्डलुयुक्तैर्धार्यते क्षितिरुहैर्यतितौल्यम् ॥ १५० ॥

धारणादिभिरपि श्रवणाद्यैर्वार्षिकाणि दिवसान्यपनीय ।
पादपद्मरजसाऽद्य पुनन्तः संचरन्ति हि जगन्ति महान्तः ॥ १५१ ॥

तद्भवान् व्रजतु वेदकदम्बाद्दुद्भवां भवदवाम्बुदमालाम् ।
तत्त्वपद्धतिमभिज्ञ विवेक्तुं सत्वरं हरपुरीमविमुक्ताम् ॥ १५२ ॥

अत्र कृष्णमुनिना कथितं मे पुत्र तच्छृणु पुरा तुहिनाद्रौ ।
शतशत्रुमुखदेवतजुष्टे सत्रमत्रिमुनिकर्तृकमास ॥ १५३ ॥

संसदि श्रुतिशिरोऽर्थमुदारं शंसति स्म स पराशरसूनुः ।
इत्यपृच्छमहमत्रभवन्तं सत्यवाचमभियुक्ततमं तम् ॥ १५४ ॥

आर्य वेदनिकरः प्रविभक्तो भारतं कृतमकारि पुराणम् ।
योगशास्त्रमपि सम्यगभाषि ब्रह्मसूत्रमपि प्रतितमासीत् ॥ १५५ ॥

अत्र केचिदिह विप्रतिपन्नाः कल्पयन्ति हि यथायथमर्थान् ।
अन्यथाग्रहणनिग्रहदक्षं भाष्यमस्य भगवन् करणीयम् ॥ १५६ ॥

मद्वचः स च निशम्य सभायां विद्वदग्रमर वाचमवोचत् ।
पूर्वमेव दिविषद्भिरुदीर्णः पार्वतीपतिसदस्ययमर्थः ॥ १५७ ॥

वत्स त्वं शृणु समस्तविदेको मत्समस्तव भविष्यति शिष्यः ।
कुम्भ एव सरितः सकलं यः संहरिष्यति महोल्बणमम्भः ॥ १५८ ॥

दुर्मतानि निरसिष्यति सोऽयं शर्मदायि च करिष्यति भाष्यम् ।
कीर्तयिष्यति यशस्तव लोकः कार्तिकेन्दुकरकौतुकि येन ॥ १५९ ॥

इत्युदीर्य मुनिराट् स वनान्ते पत्युराप सुगिरिं गिरिजायाः ।
तन्मुखाच्छ्रुतमशेषमिदानीं सन्मुनिप्रिय मया त्वयि दृष्टम् ॥ १६० ॥

स त्वमुत्तमपुमानसि कश्चित्तत्त्ववित्प्रवर नान्यसमानः ।
तद् यतस्व निरवद्यनिबन्धैः सद्य एव जगदुद्धरणाय ॥ १६१ ॥

गच्छ वत्स नगरं शशिमौलेः स्वच्छदेवतटिनीकमनीयम् ।
तावता परमनुग्रहमाद्या देवता तव करिष्यति तस्मिन् ॥ १६२ ॥

एवमेनमनुशास्य दयालुः पावयन्निजदृशा विससर्ज ।
भावतः स्वचरणाम्बुजसेवामेव शश्वदभिकामयमानम् ॥ १६३ ॥

पङ्कजप्रतिभटं पदयुग्मं शङ्करोऽस्य निरगादसहिष्णुः ।
तद्वियोगमभिवन्द्य कथंचित्तद्विलोकनमयन् हृदयाब्जे ॥ १६४ ॥

प्राप तापसवरः स हि काशीं नीपकाननपरीतसमीपाम् ।
आपगानिकटहाटकचञ्चद्यूपपंक्तिसमुदञ्चितशोभाम् ॥ १६५ ॥

संददर्श स भगीरथतप्तामन्दतीव्रतपसः फलभूताम् ।
योगिराड्रुचितनीरनिकुञ्जां भोगिभूषणजटाकटभूषाम् ॥ १६६ ॥

विष्णुपादनखराजननाढ्या शम्भुमौलिशशिसंगमनाढ्या ।
या हिमाद्रिशिखरात्पतनाढ्या स्फटिकोपमजला प्रविभाति ॥ १६७ ॥

गायतीव कलषट्पदनादैर्नृत्यतीव पवनोच्चलिताब्जैः ।
मुञ्चतीव हसितं सितफेनैः श्लिष्यतीव चपलोर्मिकरैर्या ॥ १६८ ॥

श्यामला क्वचिदपाङ्गमयूखैश्चिलिता क्वचन भूषणभाभिः ।
पाटला कुचतटीगलितैर्या कुंकुमैः क्वचन दिव्यवधूनाम् ॥ १६९ ॥

सोऽवगाह्य सलिलं सुरसिन्धोरुत्ततार शितिकण्ठजटाभ्यः ।
जाह्नवीसलिलवेगहृतस्तद्योगपुण्यपरिपूर्ण इवेन्दुः ॥ १७० ॥

स्वर्णदीजलकणाहितशोभा मूर्तिरस्य सुतरां विललास ।
चन्द्रपादगलदम्बुकणाङ्का पुत्रिका शशिशिलारचितेव ॥ १७१ ॥

विश्वेशश्चरणयुगं प्रणम्य भक्त्या हर्यायैस्त्रिदशवरैः समर्चितस्य ।
सोऽनैषीत्प्रयतमना जगत्पवित्रे क्षेत्रेऽसाविह समयं कियन्तमार्यः ॥

इति श्रीमाधवीये तत्सुखाश्रमनिवासगः ।
संक्षेपशङ्करजये सर्गोऽयं पञ्चमोऽभवत् ॥

(आदितः श्लोकाः—५५६)

॥ षष्ठः सर्गः ॥

(आत्मविद्याप्रतिष्ठा)

अथाऽऽगमद्ब्राह्मणसूनुरादरादधीतवेदो दलयन् स्वभासा ।
तेजांसि कश्चित्सरसीरुहाक्षो दिदृक्षमाणः किल देशिकेन्द्रम् ॥ १ ॥

आगत्य देशिकपदाम्बुजयोरपप्तत्संसारवारिधिमनुत्तरमुत्तितीर्षुः ।
वैराग्यवानकृतदारपरिग्रहश्च कारुण्यनावमधिरुह्य दृढां दुरापाम् ॥ २ ॥

उत्थाप्य तं गुरुरुवाच गुरुर्द्विजानां
कस्त्वं क धाम कुत आगत आत्तधैर्यः ।
बालोऽप्यबालधिषणः प्रतिभासि मे त्वं
एकोऽप्यनेक इव नैकशरीरभावः ॥ ३ ॥

पृष्टो बभाण गुरुमुत्तरमुत्तरज्ञो
विप्रो गुरो मम गृहं भुव चोलदेशे ।
यत्राऽऽपगा वहति तत्र कवेरकन्या
यस्याः पयो हरिपदाम्बुजभक्तिमूलम् ॥ ४ ॥

अटाट्यमानो महतो दिदृक्षुः क्रमादिमं देशमुपागतोऽस्मि ।
बिभेमि मज्जन् भववारिराशौ तत्पारगं मां कृपया विधेहि ॥ ५ ॥

अपाङ्गैरुत्तुङ्गैरमृतलहरभङ्गैः परगुरो
शुचा दूनं दीनं कलय दयया मामविमृशन् ।
गुणं वा दोषं वा मम किमपि संचिन्तयसि चेत्
तदा कैव श्लाघा निरवधिकृपानीरधिरिति ॥ ६ ॥

स्वान्ते दीनदयालुताकृतयशोराशिस्त्रिलोकीगुरो
तूर्णं चेद्दयसे ममाद्य न तथा कारुण्यतः श्रीमति ।
वर्षन् भूरि मरुस्थलीषु जलभृत्सद्भिर्यथा पूज्यते
नैवं वर्षशतं पयोनिधिजले वर्षन्नपि स्तूयते ॥ ७ ॥

त्वत्सारस्वतसारसारससुधाकूपारसत्सारस-
स्रोतःसंभृतसंततोज्ज्वलजलक्रीडा मतिर्मे मुने ।
चञ्चत्पञ्चशरादिवञ्चनहतं न्यञ्चं प्रपञ्चं हित-
ज्ञानाकिञ्चनमाविरिञ्चमखिलं चालोचयन्त्यञ्चतु ॥ ८ ॥

सौरं धाम सुधामरीचिनगरं पौरन्दरं मन्दिरं
कौबेरं शिविरं हुताशनपुरं सामीरसद्मोच्चरम् ।
वैधं चाऽऽवसथं त्वदीयफणितिश्रद्धासमिद्धात्मनः
शुद्धाद्वैतविदो न दोग्धि विरतिश्रीधातुकं कौतुकम् ॥ ९ ॥

न भीमा रामाद्याः सुषमविषवल्लीफलसमाः
समारम्भन्ते नः किमपि कुतुकं जातु विषयाः ।
न गण्यं नः पुण्यं रुचिरतररम्भाकुचतटी-
परीरम्भारम्भोज्ज्वलमपि न पौरन्दरपदम् ॥ १० ॥

न चञ्चद्वैरिञ्चं पदमपि भवेदादरपदं
वचो मन्ये नव्यं यदकृत कृती शङ्करगुरुः ।
चकोरालीचञ्चूपुटदलितपूर्णेन्दुविगल-
त्सुधाधाराकारं तदिह वयमीहेमहि मुहुः ॥ ११ ॥

द्यावाभूमिदिगन्तकीर्तनवयशःप्रस्तावसौवस्तिकैः
पूर्वाखर्वतपःपचेलिमफलैः सर्वाधिमुष्टिंधयैः ।

दीनाढ्यंकरणैर्भवाय नितरां वैरायमाणैरलं-
कर्मीणं प्रसितं त्वदीयभजनैः स्यान्मामकीनं मनः ॥ १२ ॥

संसारबन्धामयदुःखशान्त्यै स एव नस्त्वं भगवानुपास्यः ।
भिषक्तमं त्वा भिषजां शृणोमीत्युक्तस्य योऽभूदुदितावतारः ॥ १३ ॥

इत्युक्तवन्तं कृपया महात्मा व्यदीपयत्सांन्यसनं यथावत् ।
प्राहुर्महान्तः प्रथमं विनेयं तं देशिकेन्द्रस्य सनन्दनाख्यम् ॥ १४ ॥

संसारघोरजलधेस्तरणाय शश्वत्सांयात्रिकीभवनमर्दयमानमेनम् ।
हन्तोत्तमाश्रमतरीमधिरोप्य पारं निन्ये निपातितकृपारसकेनिपातः ॥

येऽप्यन्येऽमुं सेवितुं देवतांशा यातास्तेऽपि प्राय एवं विरक्ताः ।
क्षेत्रे तस्मिन्नेव शिष्यत्वमस्य प्रापुः स्पष्टं लोकरीत्याऽपि गन्तुम् ॥

व्याख्या मौनमनुत्तराः परिदलच्छङ्काकलङ्काङ्कुरा-
श्छात्रा विश्वपवित्रचित्रचरितास्ते वामदेवादयः ।
तस्यैतस्य विनीतलोकततिमुद्धर्तुं धरित्रीतलं
प्राप्तस्याद्य विनेयतामुपगता धन्याः किलान्यादृशाः ॥

शेषः साधुभिरेव तोषयति नृच्छन्दैः पुमर्थार्थिनो
वाल्मीकिः कविराज एष वितथैरर्थैर्मुहुः कल्पितैः ।
व्याचष्टे किल दीर्घसूत्रसरणिर्वाचं चिरादर्थदो
व्यासः शङ्करदेशिकस्तु कुरुते सद्यः कृतार्थानहो ॥ १८ ॥

पक्षितुल्यमहिमानमुपासांचक्रिरे तमधिमुक्तनिवासाः ।
पक्षसृत्यनुसृतामपि साध्वीं चक्रुरात्मधिषणां तदुपास्त्या ॥ १९ ॥

षण्डभानुरिव भानुमण्डलैः पारिजात इव पुष्पजाततः ।
पत्रपशुरिव नेत्रवारिजैश्छात्रपङ्क्तिभिरलं ललास सः ॥ २० ॥

एकदा खलु वियत्त्रिपुरद्विड्भाललोचनहुताशनभानोः ।
विस्फुलिङ्गपदवीं दधतीषु प्रज्वलत्तपनकान्तशिलासु ॥ २१ ॥

दर्शयत्युरुमरीचिसरस्वत्पूरमुज्ज्यपरमायिनि भानौ ।
साधुनैकमणिकुट्टिमयूर्च्छद्रश्मिजालकशिखावलपिच्छम् ॥ २२ ॥

पङ्कजावलिविलीनमराले पुष्करान्तरभिगत्वरमीने ।
शाखिकोटरशयालुशकुन्ते शैलकन्दरशरण्यमयूरे ॥ २३ ॥

शङ्करो दिवसमध्यमभागे पङ्कजोत्पलपरागकषायाम् ।
जाह्नवीमभिययौ सह शिष्यैराह्निकं विधिवदेष विधित्सुः ॥ २४ ॥

सोऽन्त्यजं पथि निरीक्ष्य चतुर्भिर्भीषणैः श्वभिरनुद्रुतमारात् ।
गच्छ दूरमिति तं निजगाद प्रत्युवाच च स शङ्करमेनम् ॥ २५ ॥

अद्वितीयमनवद्यमसङ्गं सत्यबोधसुखरूपमखण्डम् ।
आमनन्ति यतयो निगमान्तास्तत्र भेदकलना तव चित्रम् ॥ २६ ॥

दण्डमण्डितकरा धृतकुण्डाः पाटलाम्बरसनाः पटुवाचः ।
ज्ञानगन्धरहिता गृहसंस्थान् वञ्चयन्ति किल केचन वेषैः ॥ २७ ॥

गच्छ दूरमिति देहमुताहो देहिनं परिजिहीर्षसि विद्वन् ।
भिद्यतेऽन्नमयतोऽन्नमयं किं साक्षिणश्च यतिपुङ्गव साक्षी ॥ २८ ॥

ब्राह्मणश्वपचभेदविचारः प्रत्यगात्मनि कथं तव युक्तः ।
बिम्बितेऽम्बरमणौ सुरनद्यामन्तरं किमपि नास्ति सुरायाम् ॥ २९ ॥

शुचिर्द्विजोऽहं श्वपच व्रजेति मिथ्याग्रहस्ते मुनिवर्य कोऽयम् ।
सन्तं शरीरेष्वशरीरमेकमुपेक्ष्य पूर्णं पुरुषं पुराणम् ॥ ३० ॥

अचिन्त्यमव्यक्तमनन्तमाद्यं विस्मृत्य रूपं विमलं विमोहात् ।
कलेवरेऽस्मिन्करिकर्णलोलाकृतिन्यहंता कथमाविरास्ते ॥ ३१ ॥

विद्यामवाप्यापि विमुक्तिपथ्यां जागर्ति तुच्छा जनसंग्रहेच्छा ।
अहो महान्तोऽपि महेन्द्रजाले मज्जन्ति मायाविवरस्य तस्य ॥ ३२ ॥

इत्युदीर्य वचनं विरतेऽस्मिन् सत्यवाक्तदनु विप्रतिपन्नः ।
अत्युदारचरितोऽन्त्यजमेनं प्रत्युवाच स च विस्मितचेताः ॥ ३३ ॥

सत्यमेव भवता यदिदानीं प्रत्यवादि तनुभृत्प्रवरैतत् ।
अन्त्यजोऽयमिति सम्प्रति बुद्धिं संत्यजामि वचसाऽऽत्मविदस्ते ॥

जानते श्रुतिशिरांस्यपि सर्वे मन्वते च विजितेन्द्रियवर्गाः ।
युञ्जते हृदयमात्मनि नित्यं कुर्वते न धिषणामपभेदाम् ॥ ३५ ॥

भाति यस्य तु जगद्दृढबुद्धेः सर्वमप्यनिशमात्मतयैव ।
स द्विजोऽस्तु भवतु श्वपचो वा वन्दनीय इति मे दृढनिष्ठा ॥ ३६ ॥

या चितिः स्फुरति विष्णुमुखे सा पुत्तिकावधिषु सैव सदाऽहम् ।
नैव दृश्यमिति यस्य मनीषा पुल्कसो भवतु वा स गुरुर्मे ॥ ३७ ॥

यत्र यत्र च भवेदिह बोधस्तत्तदर्थसमवेक्षणकाले ।
बोधमात्रमवशिष्टमहं तद्यस्य धीरिति गुरुः स नरो मे ॥ ३८ ॥

भाषमाण इति तेन कलावानेष नैक्षत तमन्त्यजमग्रे ।
धूर्जटिं तु समुदैक्षत मौलिस्फूर्जदैन्दवकलं सह वेदैः ॥ ३९ ॥

भयेन भक्त्या विनयेन धृत्या युक्तः स हर्षेण च विस्मयेन ।
तुष्टाव शिष्टानुमतः स्तवैस्तं दृष्ट्वा दृशोर्गोचरमष्टमूर्तिम् ॥ ४० ॥

दासस्तेऽहं देहदृष्ट्याऽस्मि शंभो जातस्तेंऽशो जीवदृष्ट्या त्रिदृष्टे ।
सर्वस्यात्मन्नात्मदृष्ट्या त्वमेवेत्येवं मे धीर्निश्चिता सर्वशास्त्रैः ॥ ४१ ॥

यदालोकादन्तर्बहिरपि च लोको वितिमिरो
न मञ्जूषा यस्य त्रिजगति न शाणो न च खनिः ।

यतन्ते चैकान्तं रहसि यतयो यत्प्रणयिनः
नमस्तस्मै स्वस्मै निखिलनिगमोत्तंसमणये ॥ ४२ ॥

अहो शास्त्रं शास्त्रात्किमिह यदि न श्रीगुरुकृपा
चिता सा किं कुर्यान्ननु यदि न बोधस्य विभवः ।
किमालम्ब्यश्चासौ न यदि परतत्त्वं मम तथा
नमः स्वस्मै तस्मै यदवधिरिहाश्चर्यधिषणा ॥ ४३ ॥

इत्युदारवचनैर्भगवन्तं संस्तुवन्तमथ च प्रणमन्तम् ।
बाष्पपूर्णनयनं मुनिवर्यं शङ्करः सबहुमानमुवाच ॥ ४४ ॥

असदादिपदवीमभजस्त्वं शोधिता तव तपोधननिष्ठा ।
बादरायण इव त्वमपि स्याः सद्वरेण्य मदनुग्रहपात्रम् ॥ ४५ ॥

संविभज्य सकलश्रुतिजालं ब्रह्मतन्त्रमकरोदनुशिष्टः ।
यत्र काणभुजसांख्यपुरोगाण्युद्धृतानि कुमतानि समूलम् ॥ ४६ ॥

तत्र मूढमतयः कलिदोषाद् भिन्नवेदवचनोद्दलितानि ।
भाष्यकाण्यरचयन् बहुधुर्दूष्यतामुपगतानि च कैश्चित् ॥ ४७ ॥

तद्भवान्विदितवेदशिखार्थस्तानि दुर्मतिमतानि निरस्य ।
सूत्रभाष्यमधुना विदधातु श्रुत्युपोद्बलितयुक्त्यभियुक्तम् ॥ ४८ ॥

एतदेव विबुधैरपि सेन्द्रैरर्चनीयमनवद्यमुदारम् ।
वाचकं कमलयोनिसभायामप्यवाप्स्यति वरां वरिवस्याम् ॥ ४९ ॥

भास्कराभिनवगुप्तपुरोगान्नीलकण्ठगुरुमण्डनमुख्यान् ।
पण्डितानथ विजित्य जगत्यां ख्यापयाद्वयमते परतत्त्वम् ॥ ५० ॥

मोहसंतमसशासनाथांस्तत्र तत्र विनिवेश्य विनेयान् ।
पालनाय परतत्त्वसरण्या मामुपैष्यसि ततः कृतकृत्यः ॥ ५१ ॥

एवमेनमनुगृह्य कृपावानागमैः सह शिवोऽन्तरधत्त ।
विस्मितेन मनसा सह शिष्यैः शङ्करोऽपि सुरसिन्धुमयासीत् ॥ ५२ ॥

संनिवर्त्य विधिमाह्निकमीशं ध्यायतो गुरुमथाऽखिलभाष्यम् ।
कर्तुमुद्यतमभूद्गुणसिन्धोर्मानसं निखिललोकहिताय ॥ ५३ ॥

कर्तृत्वशक्तिमधिगम्य स विश्वनाथात्
काशीपुरान्निरगमत्त्वविकासमाजः ।
प्रीतः सरोजमुकुलादिव चञ्चरीक-
निर्बन्धतः सुखमवाप यथा द्विजेन्द्रः ॥ ५४ ॥

अद्वैतदर्शनविदां भुवि सार्वभौमो यात्येष इत्युडुपबिम्बसितातपत्रम् ।
अस्ताचले वहति चारु पुरः प्रकाशव्याजेन चामरमधादिव दिक्सुकान्ता॥

शान्तां दिशं देवनृणां विहाय नान्या दिगस्मै समरोचताद्धा ।
तत्रत्यतीर्थानि निषेवमाणो गन्तुं मनोऽधाद्बदरीं क्रमात्सः ॥ ५६ ॥

तेनान्ववर्ति महता क्वचिदुष्णशालि
शीतं क्वचित्क्वचिदृजु क्वचिदप्यरालम् ।
उत्कण्टकं क्वचिदकण्टकवत्क्वचिच्च
तद्वर्त्म मूर्खजनचित्तमिवाव्यवस्थम् ॥ ५७ ॥

आत्मानमक्रियमपव्ययमीक्षितापि
पान्थैः समं विचलितः पथि लोकरीत्या ।
आदत्फलानि मधुराण्यपिबत्पयांसि
प्रायादुपाविशदशेत तथोदतिष्ठत् ॥ ५८ ॥

तेन व्यनीयत तदा पदवी दवीयस्यासादिना च बदरी वनपुण्यभूमिः ।
गौरीगुरुस्खदमन्दझरीपरीता खेलत्सुरीयुवदरी परिभाति यस्याम् ॥ ··

स द्वादशे वयसि तत्र समाधिनिष्ठै-
र्ब्रह्मर्षिभिः श्रुतिशिरो बहुधा विचार्य ।
षड्भिश्च सप्तभिरथो नवभिश्च खिन्नै-
र्मन्ये गभीरमधुरं फणति स्म भाष्यम् ॥ ६० ॥

करतलकलिताद्वयात्मतत्त्वं क्षपितदुरन्तचिरंतनप्रमोहम् ।
उपचितमुदितोदितैर्गुणौघैरुपनिषदामयमुज्जहार भाष्यम् ॥ ६१ ॥

ततो महाभारतसारभूताः स व्याकरोद्भागवतीश्च गीताः ।
सनत्सुजातीयमसत्सुदूरं ततो नृसिंहस्य च तापनीयम् ॥ ६२ ॥

ग्रन्थानसंख्यांस्तदनूपदेशसाहस्रिकादीन्व्यदधात्सुबोध्यः ।
श्रुत्वाऽर्थविधानविवेकपाशान्मुक्ता विरक्ता यतयो भवन्ति ॥ ६३ ॥

श्रीशङ्कराचार्यरवावुदेत्य प्रकाशमाने कुमतिप्रणीताः ।
व्याख्यान्धकाराः प्रलयं समीयुर्दुर्वादिचन्द्रप्रभयाऽविमुक्ताः ॥ ६४ ॥

अथ मुनीन्दुर्विविधान्विनेयानध्यापयामास स नैजभाष्यम् ।
तर्कैः परेषां तरलैर्निरस्यन्मरीचिभिः सिन्धुवदप्रशोष्यम् ॥ ६५ ॥

निजशिष्यहृदब्जभास्वतो गुरुवर्यस्य सनन्दनादयः ।
शमपूर्वगुणैरशुश्रुवन्कतिचिच्छिष्यगणेषु मुख्यताम् ॥ ६६ ॥

स निशामितराश्रयतो लसच्छ्रियममद्भुतमाप्य सनन्दनः ।
श्रुतनिजश्रुतिकोऽप्यभवत्पुनः पिपठिषुर्गहनार्थविवित्सया ॥ ६७ ॥

अद्वन्द्वभक्तिममुमात्मपदारविन्दद्वन्द्वे नितान्तदयमानमना मुनीन्द्रः ।
आम्नायशेखररहस्यनिधानकोशमात्मीयकोशमखिलं त्रिरपाठयत्तम् ॥

ईर्ष्यापराकुलहृदामितराश्रमाणां प्रख्यापयन्ननुपमामदसीयभक्तिम् ।
अभ्रापगापारतटस्थममुं कदाचिदाकारयन्निगमशेखरदेशिकेन्द्रः ॥ ६९ ॥

संतारिकाऽनवधिसंसृतिसागरस्य किं तारयेन्न सरितं गुरुपादभक्तिः ।
इत्यञ्जसा प्रविशतः सलिलं द्युसिन्धुः पद्मान्युदञ्चयति तस्य पदे पदे स्म ॥

पाथोरुहेषु विनिवेश्य पदं क्रमेण प्राप्तोपकण्ठममुमप्रतिमानभक्तिम् ।
आनन्दविस्मयनिरन्तनिरन्तरोऽसावाश्लिष्य पद्मपदनामपदं व्यतानीत् ॥

तं पाठयन्तमनवद्यवचनमात्मविद्यां ये तु स्थिताः सदसि तत्त्वविदां सगर्वाः ।
आचिक्षिपुः कुमतपाशुपताभिमानाः केचिद्विवेकविटपोग्रदवायमानाः ॥

शङ्किकल्पनमनल्पमनीषः श्रुत्युदाहरणतः स निरस्य ।
ईषदस्तमितगर्वभराणामागमानपि ममन्थ परेषाम् ॥ ७३ ॥

अद्वितीयनिरता सति भेदे मुक्तिरीशसमतेव कथं स्यात् ।
ध्यानजा किमिति सा न विनश्येद्भावकार्यमखिलं हि न नित्यम् ॥

किं च संक्रमणमीशगुणानामिष्यते पशुषु मोक्षदशायाम् ।
तत्र साध्ववयवैर्विधुराणां संक्रमो न घटते हि गुणानाम् ॥ ७५ ॥

पद्मगन्ध इव गन्धवहेऽस्मिन्नात्मनीश्वरगुणोऽस्त्विति चेन्न ।
तत्र गन्धसमवायि नभस्वत्संयुतं दिशति गन्धधियं यत् ॥ ७६ ॥

किं चैकदेशेन समाश्रयन्ते कार्त्स्न्येन वा शंभुगुणा विमुक्तान् ।
पूर्वे तु पूर्वोदितदोषसङ्गस्त्वन्तेऽज्ञतादिः परमेश्वरे स्यात् ॥ ७७ ॥

इत्थं तर्कैः कुलिशकठिनैः पण्डितंमन्यमाना
मिथस्त्वार्थाः स्मयभरपदं तत्यजुस्तान्त्रिकास्ते ।
पक्षाघातैरिव रयभरैस्ताड्यमानाः फणासु
क्ष्वेडज्वालां खगकुलपतेः पन्नगाः साभिमानाः ॥ ७८ ॥

व्याख्याजृम्भितपाटवात्फणिपतेर्मन्दाक्षमुद्दीपयन्
संव्यालक्षितविष्ण्वहृद्वनरुहेष्वादित्यवाग्मुद्रयन्

उद्वेलस्वयशःसुमैः स भगवत्पादो जगद्भूषयन्
कुर्वन् वादिमृगेषु निर्भरमभाच्छार्दूलविक्रीडितम् ॥ ७९ ॥

वेदान्तकान्तारकृतप्रचारः सुतीक्ष्णसद्युक्तिनखाग्रदंष्ट्रः ।
भयङ्करो वादिमतङ्गजानां महर्षिकण्ठीरव उल्ललास ॥ ८० ॥

अमानुषं तस्य यतीश्वरस्य विलोक्य बालस्य मनः प्रभावम् ।
अत्यन्तमाधुर्ययुतान्तरङ्गाः काशीपुरस्था जगदुस्तदेत्थम् ॥ ८१ ॥

अस्मान्मुहुर्धौतितसर्वतन्त्रात्पराभवं पण्डितपुण्डरीकाः ।
प्रपेदिरे भास्करगुप्तमिश्रमुरारिविघेन्द्रगुरुप्रधानाः ॥ ८२ ॥

अस्याऽऽत्मनिष्ठातिशयेन तुष्टः प्रादुर्भवन् कामरिपुः पुरस्तात् ।
प्रचोदयामास किल प्रणेतुं वेदान्तशारीरकसूत्रभाष्यम् ॥ ८३ ॥

कुदृष्टितिमिरस्फुरत्कुमतपङ्कमग्नां पुरा
पराशरभुवा चिराद्युधमुदे बुधेनोद्धृताम् ।
अहो बत जरद्गवीमनघभाष्यसूक्तामृतै-
रपङ्कयति शङ्करः प्रणतशङ्करः सादरम् ॥ ८४ ॥

त्रैलोक्यं ससुखं क्रियाफलपयो भुङ्क्ते ययाऽऽविष्कृतं
यस्या वृद्धतरे महीसुरगृहे वासः प्रवृद्धाध्वरे ।
तां पङ्कप्रसृते कुतर्ककुहरे घोरैः खरैः पातितां
निष्पङ्कामकरोत्स भाष्यजलधेः प्रक्षाल्य सूक्तामृतैः ॥

मिथ्या वक्तीति कैश्चित्परुषमुपनिषद्दूरमुत्सारिताऽभू-
दन्यैरस्मिन्नियोज्यं परिचरितुमसावर्हतीति प्रणुन्ना ।
अर्थाभासं दधानैर्मृदुभिरिव परैर्वञ्चिता चोरितार्थं-
विन्दत्यानन्दमेषा सुचिरमशरणा शङ्करार्ये प्रपन्ना ॥

हन्तुं बौद्धोऽन्वधावत्तदनु कथमपि स्वात्मलाभः कणादा-
ज्ञातः कौमारिलाद्यैर्निजपदगमने दर्शितं मार्गमात्रम् ।
सांख्यैर्दुःखं विनीते परमथ रचिता प्राणहृत्यर्हताऽन्यै-
रित्थं खिन्नं पुमांसं व्यधित करुणया शङ्करार्यः परेशम् ॥

ग्रस्तं भूतैर्न देवं कतिचन ददृशुः के च दृष्ट्वाऽप्यधीराः
केचिद्भूतैर्वियुक्तं व्यधुरथ कतिनः केऽपि सर्वैर्विमुक्तम् ।
किन्त्वेतेषामसत्त्वं न विदधुरजहान्नैव भीतिं ततोऽसौ
तेषामुच्छिद्य सत्तामभयमकृत तं शङ्करः शङ्करांशः ॥ ८८ ॥

चार्वाकैर्निह्नुतः प्राग्बलिभिरथ मृषा रूपमापाद्य गुप्तः
काणादैर्हा नियोज्यो व्यरचि बलवताऽऽकृष्य कौमारिलेन ।
सांख्यैराकृष्य हत्वा मलमपि रचितो यः प्रधानैकतन्त्रः
कृष्ट्वा सर्वेश्वरं तं व्यतनुत पुरुषं शङ्करः शङ्करांशः ॥ ८९ ॥

वाचः कल्पलताः प्रसूनसुमनःसन्दोहसन्दोहनाः
भाष्ये भूष्यतमे समीक्षितवतां श्रेयस्करे शांकरे ।
भाष्याभासगिरो दुरन्वयगिराऽऽश्लिष्टा विसृष्टा गुणै-
रिष्टाः स्युः कथमम्बुजासनवधूदौर्भाग्यगर्भीकृताः ॥

कामं कामकिरातकार्मुकलतापर्यायनिर्यातया
नाराचच्छटया विपाटितमनोधैर्यैर्धिया कल्पितान् ।
आचार्याननगर्यनिर्यदभिदासिद्धान्तशुद्धान्तरो
धीरो नानुसरीसरीति विरसान्ग्रन्थानवन्ध्यापहान् ॥ ९१ ॥

सुधास्यन्दाहन्ताविजयिभगवत्पादरचना-
समस्कन्धान् ग्रन्थान् रचयति निबद्धा यदि तदा ।

विशङ्कां भक्तानां मृडमुकुटमृङ्गाटसरितः
कृतौ तुल्या कुल्या नियतमुपशल्याहृतगतिः ॥ ९२ ॥

यया दीनाधीना घनकनकधारा समरचि
प्रतीतिं नीताऽसौ शिवयुवतिसौन्दर्यलहरी।
भुजङ्गो रौद्रोऽपि श्रुतभयहृदाधायि सुगुरो-
र्गिरां धारा सेयं कलयति कवेः कस्य न मुदम् ॥ ९३ ॥

गिरां धारा कल्पद्रुमकुसुमधारा परगुरो-
स्तदर्थाली चिन्तामणिकिरणवेण्या गुणनिका।
अभङ्गव्यङ्ग्यौघः सुरसुरभिदुग्धोर्मिसदृभू-
र्दिवं भव्यैः काव्यैः सृजति विदुषां शङ्करगुरुः ॥ ९४ ॥

वाचा मोचाफलाभाः श्रमशमनविधौ ते समर्थास्तदर्था
व्यङ्ग्यं भङ्ग्यन्तरं तत्खलु किमपि सुधामाधुरीसाधुरीतिः।
मन्ये धन्यानि गाढं प्रशमिकुलपतेः काव्यगव्यानि भव्या-
न्येकश्लोकोऽपि येषु प्रथितकविजनानन्दसन्दोहकन्दः ॥ ९५ ॥

वाग्गुम्भैः कुरुविन्दकन्दलनिभैरानन्दकन्दैः सता-
मर्थौघैररविन्दवृन्दकुहरस्यन्दन्मरन्दोज्ज्वलैः।
व्यङ्ग्यैः कल्पतरुप्रफुल्लसुमनःसौरभ्यगर्भीकृतै-
र्दत्ते कस्य मुदं न शङ्करगुरोर्भव्यार्थकाव्यावलिः ॥ ९६ ॥

तत्ताहग्यतिशेखरोद्ग्रथितनिबद्धार्थ्यं निशम्येर्ष्यया
केचिद्देवनदीतटस्थविदुषामक्षांघ्रिपक्षर्थिताः।
मौर्ख्यात्खण्डयितुं प्रयत्नमनुमानैकेक्षणा विक्षमा-
श्चक्रुर्भाव्यविचार्य चित्रकिरणं चित्राः पतङ्गा इव ॥ ९७ ॥

निघर्षणच्छेदनतापनाद्यैर्यथा सुवर्णं परभागमेति ।
विवादिभिः साधु विमथ्यमानं तथा मुनेर्भाष्यमदीपि भूयः ॥ ९८ ॥

स भाष्यचन्द्रो यतिदुग्धसिन्धोरुत्थाय दास्यन्नमृतं बुधेभ्यः ।
विधूय गोभिः कुमतान्धकारानतर्पयद्विप्रमनश्चकोरान् ॥ ९९ ॥

अनादिवाक्सागरमन्थनोत्था सेव्या बुधैर्धिक्कृतदुःसपत्नैः ।
निश्चाणयन्ती विजरामरत्वं विद्युते भाष्यसुधा यतीन्दोः ॥ १०० ॥

सतां हृदब्जानि विकासयन्ती तमांसि गाढानि विदारयन्ती ।
प्रत्यर्थ्युलूकान् प्रविलापयन्ती भाष्यप्रभाऽभाद्यतिवर्यभानोः ॥ १०१ ॥

न्यायमन्दरनिमन्थनजाता भाष्यनूतनसुधा श्रुतिसिन्धोः ।
केवलश्रवणतो विबुधेभ्यश्चित्रमत्र वितरत्यमृतत्वम् ॥ १०२ ॥

पादादासीत्प्रमनाभस्य गङ्गा शंभोर्वक्त्राच्छाङ्करी भाष्यसूक्तिः ।
आद्या लोकान्दश्यते मज्जयन्तीत्यन्या मग्नानुद्धरत्येष भेदः ॥ १०३ ॥

व्यासो दर्शयति स्म सूत्रकलितन्यायौघरत्नावली-
रर्थालाभवशान्न कैरपि बुधैरेता गृहीताश्चिरम् ।
अर्थाप्त्या सुलभाभिराभिरधुना ते मण्डिताः पण्डिता
व्यासश्चाऽऽप कृतार्थतां यतिपतेरौदार्यमाश्चर्यकृत् ॥ १०४ ॥

विद्वज्जालतपःफलं श्रुतिवधूधम्मिल्लमल्लीस्रजं
सद्वंशास्फुरत्स्फुरवमधुराराग्ध्यातिपुण्योदयम् ।
वाग्देवीचिरभोग्यभाग्यविभवप्राग्भारकोशालयं
भाष्यं ते निपिबन्ति हन्त न पुनर्येषां भवे संभवः ॥ १०५ ॥

मन्थानाद्रिधुरन्धरा श्रुतिसुधासिन्धोर्यतिक्ष्मापते-
र्ग्रन्थानां फणितिः परावरविदामानन्दसंधायिनी ।

तमब्रवीद्भाष्यकृदग्रवाचं सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः ।
सूत्रज्ञताहंकृतिरस्ति नो मे तथाऽपि यत्पृच्छसि तद्ब्रवीमि ॥ ५ ॥

पप्रच्छ सोऽध्यायमथाधिकृत्य तृतीयमारम्भगतं यतीशम् ।
'तदन्तरे'त्यादिकमस्ति सूत्रं ब्रूहीतदर्थं यदि वेत्थ किंचित् ॥ ६ ॥

स प्राह जीवः करणावसादे संवेष्टितो गच्छति भूतसूक्ष्मैः ।
ताण्डिश्रुतौ गौतमजैवलीयप्रश्नोत्तराभ्यां प्रथितोऽयमर्थः ॥ ७ ॥

इत्युक्तमर्थं निशमय्य तेन स वावदूकः शतधा विकल्प्य ।
अखण्डयत्पण्डितकुञ्जराणां मध्ये महाविस्मयमादधानः ॥ ८ ॥

अनूद्य सर्वं फणितं तदीयं सहस्रधा तीर्थकरश्चखण्ड ।
तयोः सुराचार्यफणीन्द्रवाचोर्दिनाष्टकं वाक्कलहो जजृम्भे ॥ ९ ॥

एवं वदन्तौ यतिराड्द्विजेन्द्रौ विलोक्य पार्श्वस्थितपद्मपादः ।
आचार्यमाहेति महीसुरोऽयं व्यासो हि वेदान्तरहस्यवेत्ता ॥ १० ॥

त्वं शङ्करः शङ्कर एव साक्षात् व्यासस्तु नारायण एव नूनम् ।
तयोर्विवादे सततं प्रसक्ते किं किङ्करोऽहं करवाणि सद्यः ॥ ११ ॥

इतीदमाकर्ण्य वचो विचित्रं स भाष्यकृत्सूत्रकृतं दिदृक्षुः ।
कृताञ्जलिस्तं प्रयतः प्रणम्य बभाण वाणीं नवपद्यरूपाम् ॥ १२ ॥

भवांस्तडिद्गारुजटाकिरीटप्रवर्षुकाम्भोधरकान्तिकान्तः ।
शुभ्रोपवीती धृतकृष्णचर्मा कृष्णो हि साक्षात्कलिदोषहन्ता ॥ १३ ॥

भावत्कसूत्रप्रतिपाद्यतादृक्परापरार्थप्रतिपादकं सत् ।
अद्वैतभाष्यं तव संमतं चेत्सोढ्वा ममाऽऽगः पुरतो भवाऽऽशु ॥ १४ ॥

एवं वदन्नयमैक्षत कृष्णमाराधार्मिकरप्रतिचारुजटाकलापम् ।
विद्युल्लतावलयवेष्टितवारिदाभं चिन्मुद्रया प्रकटयन्तमभीष्टमर्थम् ॥ १५ ॥

गाढोपगूढमनुरागभृता रजन्या गर्भार्पितं विदधतं शरदिन्दुबिम्बम् ।
तापिच्छनीलतनुकान्तिझरीपरीतं कान्तेन्दुकान्तघटितं करकं दधानम् ॥

सप्ताधिकाच्छदविंशतिमौक्तिकाढ्यां
सत्यस्य मूर्तिमिव बिभ्रतमक्षमालाम् ।
तत्तादृशस्वपतिवंशविवर्धनात्प्राक्
तारावलीमुडुगणामिव चानुनेतुम् ॥ १७ ॥

शार्दूलचर्मोद्वहनेन भूतेरुद्धूलनेनापि जटाच्छटाभिः ।
रुद्राक्षमालावलयेन शम्भोरर्धासनाध्यासनलब्धपात्रम् ॥ १८ ॥

अद्वैतविद्यासृणितीक्ष्णधारावशीकृताहंकृतिकुञ्जरेन्द्रम् ।
स्वगात्रचञ्चज्ज्वलसूत्रदामनियन्त्रिताकृत्रिमगोसहस्रम् ॥ १९ ॥

तथाद्भुतोज्ज्वलकीर्तिशालिशिष्यालिसंशोभितपार्श्वभागम् ।
कटाक्षवीक्षामृतवर्षधारानिवारिताशेषजनानुतापम् ॥ २० ॥

विलोक्य वाचंयमसार्वभौमं स शङ्करोऽशङ्कितदर्शनं तम् ।
गुरुं गुरूणामपि हृष्टचेताः प्रत्युद्ययौ शिष्यगणैः समेतः ॥ २१ ॥

अत्यादराच्छात्रगणैः सहासौ प्रत्युद्गतस्तच्चरणौ प्रणम्य ।
यत्यग्रगामी विनयी प्रहृष्यन्नित्यब्रवीत्सत्यवतीसुतं सः ॥ २२ ॥

द्वैपायन स्वागतमस्तु तुभ्यं दृष्ट्वा भवन्तं चरिता मयाऽर्थाः ।
युक्तं तदेतत्त्वयि सर्वकालं परोपकारव्रतदीक्षितत्वात् ॥ २३ ॥

मुने पुराणानि दशाष्ट साक्षाच्छ्रुत्यर्थगर्भाणि सुदुष्कराणि ।
कृतानि पद्यद्वयमत्र कर्तुं को नाम शक्नोति सुसंगतार्थम् ॥ २४ ॥

वेदार्णवं व्यतिषुतं व्यदधाश्चतुर्धा
शाखाप्रभेदनवशादपि तान् विभक्तान् ।

मन्दाः कलौ क्षितिसुरा जनितार एते
वेदान् ग्रहीतुमलसा इति चिन्तयित्वा ॥ २५ ॥

एष्यद्विजानासि भवन्तमथं गतं च सर्वं न न वेत्सि यत्तत् ।
नो चेत्कथं भूतभवद्भविष्यत्कथाप्रबन्धान् रचयेरजानन् ॥ २६ ॥

आभासयन्नन्तरमङ्गमान्ध्यं स्थूलं च सूक्ष्मं बहिरन्तरं च ।
अपानुदन् भारतशीतरश्मिरभूदपूर्वो भगवत्पयोधेः ॥ २७ ॥

वेदाः षडङ्गं निखिलं च शास्त्रं महान् महाभारतवारिराशिः ।
त्वत्तः पुराणानि च संबभूवुः सर्वं त्वदीयं खलु वाङ्मयाण्यम् ॥

द्वीपे क्वचित् समुदयन्नृतमेव धाम
शाखासहस्रमचिरः शुकसेव्यमानः ।
उल्लासयत्यहह यस्तिलको मुनीना-
मुच्चैः फलानि सुदृशां निजपादभाजाम् ॥ २९ ॥

धत्से सदाऽऽनिशमनाय हृदा गिरीशं
गोपायसेऽधिवदनं च चिरन्तनीर्गाः ।
दूरीकरोषि नरकं च दयार्द्रदृष्ट्या
कस्ते गुणान् गदितुमद्भुतकृष्ण शक्तः ॥ ३० ॥

यमामनन्ति श्रुतयः पदार्थे न सन्न चासन्न बहिर्न चान्तः ।
स सच्चिदानन्दघनः परात्मा नारायणस्त्वं पुरुषः पुराणः ॥ ३१ ॥

इति स्तुतस्तेन यथाविधानमासेदिवान् विष्टरमात्मनिष्ठः ।
द्वैपायनः प्रश्रयनम्रपूर्वकायं यतीशानमिदं बभाषे ॥ ३२ ॥

त्वमस्मदादेः पदवीं गतोऽभूरखण्डपाण्डित्यमबोधयं ते ।
शुकर्षिवत् प्रीतिकरोऽसि विद्वन् पुरेव शिष्यैः सह मा भ्रमीस्त्वम् ॥

कृतं त्वया भाष्यमितीन्दुमौलेः समाङ्गणे सिद्धमुखान्निशम्य।
हृदा प्रहृष्टेन दिदृक्षया ते दृगध्वनीनः प्रशमिन्नभूवम् ॥ ३४ ॥

इत्थं मुनीन्द्रवचनश्रवणोत्थहर्षं रोमाञ्चपूरमिषतो बहिरुत्प्लवन्तम्।
बिभ्रत्तमभ्रुरुचिमारव्यददभ्रशक्तिं श्रीशङ्करः शुकमतार्णवपूर्णचन्द्रः ॥

सुमन्तुपैलप्रथमा मुनीन्द्रा महानुभावा ननु यस्य शिष्याः।
तृणाल्लघीयानपि तत्र कोऽहं तथाऽपि कारुण्यमदर्शि दीने ॥ ३६ ॥

सोऽहं समस्तार्थविवेचकस्य कृत्वा भवत्सूत्रसहस्ररश्मेः।
भाष्यप्रदीपेन महर्षिमान्य नीराजनं धृष्टतया न लज्जे ॥ ३७ ॥

अकारि यत्साहसमात्मबुद्ध्या भवत्प्रशिष्यव्यपदेशभाजा।
विचार्य तत्सूक्तिदुरुक्तिजालमर्हः समीकर्तुमिदं कृपालुः ॥ ३८ ॥

इत्थं निगद्योपरतस्य हस्ताद्धस्तद्वयेनाऽऽदरतः स भाष्यम्।
आदाय सर्वत्र निरक्षतासौ प्रसादगाम्भीर्यगुणाभिरामम् ॥ ३९ ॥

सूत्रानुकारिमृदुवाक्यनिवेदितार्थं स्वीयैः पदैः सह निराकृतपूर्वपक्षम्।
सिद्धान्तयुक्तिविनिवेशिततत्त्वरूपं दृष्ट्वाऽभिनन्द्य परितोषवशादवोचत् ॥

न साहसं तात भवानकार्षीद्यत्सूत्रभाष्यं गुरुणा विनीतः।
विचार्यतां सूत्रदुरुक्तमत्रेत्येतन्महत्साहसमित्यवैमि ॥ ४१ ॥

मीमांसकानामपि मुख्यभूतो वेत्ताखिलव्याकरणानि विद्वन्।
विनिःसरेत्ते वदनाद्यतीन्दो गोविन्दशिष्यस्य कथं दुरुक्तम् ॥ ४२ ॥

न प्राकृतस्त्वं सकलार्थदर्शी महानुभावः पुरुषोऽसि कश्चित्।
यो ब्रह्मचर्यादिपराक्रियार्य पर्यव्रजः सूर्य इवान्धकारान् ॥ ४३ ॥

षड्दर्शगर्भाणि लघूनि यानि निगूढभावानि च मत्कृतानि।
त्वामेवमित्थं विरहय्य नास्ति यस्तानि सम्यग्विवरीतुमीष्टे ॥ ४४ ॥

निसर्गदुर्ज्ञानतमानि को वा सूत्राण्यलं वेदितुमर्थतः सन् ।
क्लेशस्तु तावान् विवरीतुरेषां यावान् प्रणेतुर्विबुधा वदन्ति ॥ ४५ ॥

भाष्यं मदीयमवबुध्य यथावदेवं
भाष्यं प्रणेतुमनलं भगवानपीशः ।
सांख्यादिनाऽन्यथयितं श्रुतिमूर्धवर्त्मो-
द्धर्तुं कथं परशिवांशभृते प्रभुः स्यात् ॥ ४६ ॥

शेषानुषङ्गकलयाऽपि सुदूरमुक्तो धत्सेऽधिमानममहो सकलाः कलाश्च ।
सर्वात्मना गिरिजयोपहितस्वरूपः शक्यो न वर्णयितुमद्भुतशङ्करस्त्वम् ॥

व्याख्याप्यसंख्यैः कविभिः पुरैतद्व्याख्यास्यते कैश्चिदितः परं च ।
भवानिवास्मद्धृदयं किमेते सर्वज्ञ विज्ञातुमलं निगूढम् ॥ ४८ ॥

व्याख्याहि भूयो निगमान्तविद्यां विभेदवादान् विदुषो विजित्य ।
ग्रन्थान् भुवि ख्यापय सानुबन्धानहं गमिष्यामि यथाभिलाषम् ॥

इत्युक्तवन्तं तमसाववोचत् कृतानि भाष्याण्यपि पाठितानि ।
ध्वस्तानि सम्यक्कुमतानि धैर्यादितः परं किं करणीयमस्ति ॥ ५० ॥

मुहूर्तमात्रं मणिकर्णिकायां विधेहि सद्वत्सल सन्निधानम् ।
चिरायतेऽहं परमायुषोऽन्ते त्यजामि यावद्वपुरद्य हेयम् ॥ ५१ ॥

इतीदमाकर्ण्य वचो विचिन्त्य स शङ्करं प्राह कुरुष्व मैवम् ।
अनिर्जिताः सन्ति वसुन्धरायां त्वया बुधाः केचिदुदारविद्याः ॥ ५२ ॥

जयाय तेषां कति हायनानि वस्तव्यमेव स्थिरधीस्त्वयाऽपि ।
नो चेन्मुमुक्षा भुवि दुर्लभा स्यात् स्थितिर्यथा मातृधुतस्य बाल्ये ॥

प्रसन्नगम्भीरभवत्प्रणीतप्रबन्धसन्दर्भभवः प्रहर्षः ।
प्रोत्साहयत्यात्मविदामृषीणां वरेण्य विश्राणयितुं वरं ते ॥ ५४ ॥

अष्टौ वयांसि विधिना तव वत्स दत्ता-
न्यन्यानि चाष्ट भवता सुधियाऽर्जितानि।
भूयोऽपि षोडश भवन्तु भवाज्ञया ते
भूयाच्च भाष्यमिदमारविचन्द्रतारम् ॥ ५५ ॥

त्वमायुषाऽनेन विरोधिवादिगर्वाङ्कुरोन्मूलनजागरूकैः ।
वाक्यैः कुरुष्वोज्झितभेदबुद्धीनद्वैतविद्यापरिशन्धिनोऽन्यान् ॥ ५६ ॥

इतीरयन्तं प्रति वाचमूचे स शङ्करः पावितसर्वलोकः ।
त्वत्पुत्रसम्बन्धवशान्मदीयं भाष्यं प्रचारं भुवि यातु विद्वन् ॥ ५७ ॥

इतीरयित्वा चरणौ ववन्दे यतिर्मुनेः सर्वविदो महात्मा ।
प्रदाय संभाव्य वरं मुनीशो द्वैपायनः सोऽन्तरधाद्यतात्मा ॥ ५८ ॥

इत्थं निगद्य ऋषिपुङ्गवे तिरोहितेऽस्मि-
न्नन्तर्विवेकनिविरम्प्य विस्मये सः ।
इत्याऽपहारिनिकषाधिकपारसानां
तत्ताडयां कथमहो विरहो विपन्नः ॥ ५९ ॥

तत्पादपद्मे निजचित्तपद्मे पश्यन् कथञ्चिद्विरहं निषह्य ।
यतिक्षितीशोऽपि गुरोर्नियोगान्मनो दधे दिग्विजये मनीषी ॥ ६० ॥

भाष्यस्य वार्तिकमपीह कुमारिलेन भट्टेन कारयितुमादरवान् मुनीन्द्रः ।
वन्ध्यायमानदरविन्ध्यमहीध्रवरणं वाचंयमेन चरितां हरितं प्रतस्थे ॥

ततः स वेदान्तरहस्यवेत्ता मेधाऽभजानां तमसा मतानाम् ।
प्रयागमागात्प्रथमं जिगीषुः कुमारिलं साधितकर्मजालम् ॥ ६२ ॥

श्यामजलां किल तनूनसितां सितां च
कर्तुं कलिन्दसुतया कलितानुषङ्गाम् ।

अह्लाय जह्नुतनयामथ निह्नुतार्घां
मध्येप्रयागमगमन्मुनिरर्थमार्गम् ॥ ६३ ॥

गङ्गाप्रवाहैरुपरुद्धवेगा कलिन्दकन्या स्तिमितप्रवाहा ।
अपूर्वसख्यागतलज्जयेव यत्राधिकं भाति निचितपाथाः ॥ ६४ ॥

अन्तेवसद्भिरमलच्छविसम्प्रदायमध्येतुमाश्रितजलां कुहचिन्मरालैः ।
चक्रद्वयेन रजनीसहवाससौख्यसंशीलनाय किल संवलितां परत्र ॥

यत्राप्लुता दिव्यशरीरभाज आचन्द्रतारं दिवि भोगजातम् ।
संभुञ्जते व्याधिकथानभिज्ञाः प्राहेममर्थं श्रुतिरेव साक्षात् ॥ ६६ ॥

अज्ञातसंभवतिरोधिकथाऽपि वाणी
यस्याः सितासितत्तयैव गृणाति रूपम् ।
भागीरथीं यमुनया परिचर्यमाणा-
मेतां विगाह्य मुदितो मुनिरित्यभाणीत् ॥ ६७ ॥

सिद्धापगे पुरविरोधिजटोपरोध-
क्रुद्धा कुतः श्रतमदःसदशान् विधत्से ।
यद्वा न किं नु भवितासि जटाभिरेषा-
मद्धा जडप्रकृतयो न विदन्ति भावि ॥ ६८ ॥

सन्मार्गवर्तनपराऽपि सुरापगे त्वमस्थीनि नित्यमशुचीनि किमाददासि ।
आ ज्ञातमम्ब हृदयं तव सज्जनानां प्रायः प्रसाधनकृते कृतमज्जनानाम् ॥

स्वापानुपङ्कजडताभरिताञ्जनौघान् स्वापानुपङ्कजडताविधुरान्विधत्से ।
दूरीभवद्विपपरागहृदोऽपि तूर्णं धूर्तावतंसयति देवि क एष मार्गः ॥

इति स्तुवंस्तापसराट् त्रिवेण्यां शाट्या समाच्छाद्य कटीं कुपीटे ।
दोर्दण्डयुग्मोद्धृतवेणुदण्डोऽघमर्षणस्नानमना बभूव ॥ ७१ ॥

सरसौ प्रयागे सह शिष्यसंघैः स्वयं कृतार्थो जनसंग्रहार्थी ।
असारे माताऽपि च सा पुपोष दधार या दुःखमसोढ भूरि ॥ ७२ ॥

अनुष्ठितिं द्रागवसाय्य वातैः कल्हारशीतैरुपसेव्यमानः ।
तीरे विशश्राम तमालमालिन्यत्रान्तरेऽश्रूयत लोकवार्ता ॥ ७३ ॥

गिरेरवप्लुत्य गतिः सतां यः प्रामाण्यमाम्नायगिरामवादीत् ।
यस्य प्रसादात् त्रिदिवौकसोऽपि प्रपेदिरे प्राक्तनयज्ञभागान् ॥ ७४ ॥

सोऽयं गुरोरुन्मथनप्रसक्तं महच्चरं दोषमपाकरिष्णुः ।
अशेषवेदार्थविदास्तिकत्वात्तुषानलं प्राविशदेष धीरः ॥ ७५ ॥

अयं समीताखिलवेदमन्त्रः कुलंकषालोडितसर्वतन्त्रः ।
नितान्तदूरीकृतदुष्टतन्त्रस्त्रैलोक्यविश्रामितकीर्तियन्त्रः ॥ ७६ ॥

श्रुत्वेति तां सत्वरमेष गच्छन् व्यलोकयत् तुषराशिसंस्थम् ।
प्रभाकराद्यैः प्रथितप्रभावैरुपस्थितं साश्रुमुखैर्विनेयैः ॥ ७७ ॥

धूमायमानेन तुषानलेन संदह्यमानेऽपि वपुष्यशेषे ।
संदृश्यमानेन मुखेन बाष्पपरीतपद्मश्रियमादधानम् ॥ ७८ ॥

दूरे विधूतावनताङ्गभङ्ग्या तं देशिकं दृष्टिपथावतीर्णम् ।
ददर्श भट्टो ज्वलदग्निकल्पो जुगोप यो वेदपथं जितारिः ॥ ७९ ॥

अदृष्टपूर्वं श्रुतपूर्ववृत्तं दृष्ट्वाऽतिमोदं स जगाम भट्टः ।
अबीभरच्छिष्यगणैः सपर्यामुपाददे तामपि देशिकेन्द्रः ॥ ८० ॥

उपाचमिशः परितुष्टचित्तः प्रदर्शयामास स भाष्यमस्मै ।
सर्वो निबन्धो ह्यमलोऽपि लोके शिष्टेक्षितः संचरणं प्रयाति ॥ ८१ ॥

दृष्ट्वा भाष्यं हृष्टचेताः कुमारः प्रोचे वाचं शङ्करं देशिकेन्द्रम् ।
लोके लभ्यो मत्सरग्रामशाली सर्वज्ञानो नात्मभावस्य पात्रम् ॥ ८२ ॥

अष्टौ सहस्राणि विभान्ति विद्वन् सद्वार्तिकानां प्रथमेऽत्र भाष्ये ।
अहं यदि स्यामगृहीतदीक्षो ध्रुवं विधास्ये सुनिबन्धमस्य ॥ ८३ ॥

भवादृशां दर्शनमेव लोके विशेषतोऽस्मिन् समये दुरापम् ।
पुराऽऽर्जितैः पुण्यचयैः कथंचित्त्वमद्य मे दृष्टिपथं गतोऽभूः ॥ ८४ ॥

असारसंसारपयोधिमध्ये निमज्जतां सद्भिरुदारवृत्तैः ।
भवादृशैः संगतिरेव साध्या नान्यस्तदुत्तारविधावुपायः ॥ ८५ ॥

चिरं दिदृक्षे भगवन्तमित्थं त्वमद्य मे दृष्टिपथं गतोऽभूः ।
नह्यत्र संसारपथे नराणां स्वेच्छाविधेयोऽस्मिमतेन योगः ॥ ८६ ॥

युनक्ति कालः क्वचिदिष्टवस्तुना क्वचिच्चरिष्टेन च नीचवस्तुना ।
तथैव संयोज्य वियोजयत्यसौ सुखासुखे कालकृते प्रबोद्धृम्यतः ॥

कुतो निबन्धो निरणायि पन्था निरासि नैयायिकयुक्तिजालम् ।
तथाऽन्वभूवं विषयोत्थजातं न कालमेनं परिहर्तुमीशे ॥ ८८ ॥

निरास्थमीशं श्रुतिलोकसिद्धं श्रुतेः स्वतो मात्वमुदाहरिष्यन् ।
न निह्नुवे येन विना प्रपञ्चः सांख्याय कल्पेत न जातु विद्वन् ॥

तथागताक्रान्तमभूदशेषं स वैदिकोऽध्वा विरलीबभूव ।
परीक्ष्य तेषां विजयाय मार्गं प्रावर्ति संजातुमनाः पुराणम् ॥ ९० ॥

सशिष्यसङ्घाः प्रविशन्ति राज्ञां गेहं तदादि स्ववशे विधातुम् ।
राजा मदीयोऽजिरमसदीयं तदाद्रियध्वं न तु वेदमार्गम् ॥ ९१ ॥

वेदोऽप्रमाणं बहुमानबाधात् परस्परव्याहतवाचकत्वात् ।
एवं वदन्तो विचरन्ति लोके न काचिदेषां प्रतिपत्तिरासीत् ॥ ९२ ॥

अनादिभं वेदविघातदक्षैस्ताञ्जाशकं जेतुमबुध्यमानः ।
तदीयसिद्धान्तरहस्यवार्धीन्निषेध्यबोधाद्धि निषेध्यबाधः ॥ ९३ ॥

तदा तदीयं शरणं प्रपन्नः सिद्धान्तमश्रौषमनुद्धतात्मा ।
अदूदुषद्वैदिकमेव मार्गं तथागतो जातु कुशाग्रबुद्धिः ॥ ९४ ॥

तदाऽपतन्मे सहसाऽश्रुबिन्दुस्तच्चाविदुः पार्श्वनिवासिनोऽन्ये ।
तदाप्रभृत्येव विवेश शङ्का मय्याप्तभावं परिहृत्य तेषाम् ॥ ९५ ॥

विपक्षपाठी बलवान् द्विजातिः प्रत्यादद्दर्शनमस्मदीयम् ।
उच्चाटनीयः कथमप्युपायैर्नैतादृशः स्थापयितुं हि योग्यः ॥ ९६ ॥

संमन्त्र्य चेत्थं कृतनिश्चयास्ते ये चापरेऽहिंसनवादशीलाः ।
न्यपातयन्नुच्चतरात् समस्तं मामग्रसौधाद्विनिपातभीरुम् ॥ ९७ ॥

पतन् पतन् सौधतलान्यरोरुहं यदि प्रमाणं श्रुतयो भवन्ति ।
जीवेयमस्मिन् पतितोऽसमस्थले मज्जीवने तच्छ्रुतिमानता गतिः ॥

यदीह सन्देहपदप्रयोगाद्व्याजेन शास्त्रश्रवणाच्च हेतोः ।
ममोच्चदेशात्पततो व्यनङ्क्षीत्तदेकचक्षुर्विधिकल्पना सा ॥ ९९ ॥

एकाक्षरस्यापि गुरुः प्रदाता शास्त्रोपदेष्टा किमु भाषणीयम् ।
अहं हि सर्वज्ञगुरोरधीत्य प्रत्यादिशे तेन गुरोर्महागः ॥ १०० ॥

तदेवमित्थं सुगतादधीत्य प्राघातयं तत्कुलमेव पूर्वम् ।
जैमिन्युपज्ञेऽभिनिविष्टचेताः शास्त्रे निरास्थं परमेश्वरं च ॥ १०१ ॥

दोषद्वयस्यास्य चिकीर्षुरर्हन् यथोदितां निष्कृतिमाश्रयाशम् ।
प्राविक्षमेषा पुनरुक्तभूता जाता भवत्पादनिरीक्षणेन ॥ १०२॥

भाष्यं प्रणीतं भवतेति योगिन्नाकर्ण्य तत्रापि विधाय वृत्तिम् ।
यशोऽधिगच्छेयमिति स्म वाञ्छा स्थिता पुरा संप्रति किं तदुक्त्या ॥

जाने भवन्तमहमार्यजनार्थजातमद्वैतरक्षणकृते विहितावतारम् ।
प्रागेव चेन्नयनवर्त्म कृतार्थदेशाः पापक्षयाय न तदेदमाचरिष्यम् ॥

प्रायोऽधुना तदुभयप्रभवाघशान्त्यै
प्राविक्षमार्य तुषपावकमात्तदीक्षः ।
भाग्यं न मेऽजनि हि शावरभाष्यवत्त्व-
द्भाष्येऽपि किंचन विलिख्य यशोऽधिगन्तुम् ॥ १०५ ॥

इत्यूचिवांसमथ भट्टकुमारिलं तमीषद्विकस्वरमुखाम्बुजमाह मौनी ।
श्रुत्यर्थकर्मविमुखान् सुगताञ्जिहन्तुं जातं गुहं भुवि भवन्तमहं तु जाने ॥

संभावनाऽपि भवतो न हि पातकस्य सत्यं व्रतं चरसि सज्जनशिक्षणाय ।
उज्जीवयामि करकाम्बुकणोक्षणेन भाष्येऽपि मे रचय वार्तिकमङ्ग भव्यम् ॥

इत्यूचिवांसं विबुधावतंसं स धर्मविद् ब्रह्मविदां वरेण्यम् ।
विद्याधनः शान्तिधनाग्रगण्यं सप्रश्रयं वाचमुवाच भूयः ॥ १०८ ॥

नार्हामि शुद्धमपि लोकविरुद्धकृत्यं
कर्तुं मयीद्य महितोक्तिरियं तवार्हा ।
आजानतोऽतिकुटिलेऽपि जने महान्त-
स्त्वारोपयन्ति हि गुणं धनुषीव शूराः ॥ १०९ ॥

संजीवनाय चिरकालमृतस्य च त्वं
शक्तोऽसि शङ्कर दयोर्मिलदृष्टिपातैः ।
आरब्धमेतदधुना व्रतमागमोक्तं
मुञ्चन् सतां न भविताऽस्मि सुधाविनिन्द्यः ॥ ११० ॥

जाने तवाहं भगवन् प्रभावं संहृत्य भूतानि पुनर्यथावत् ।
स्रष्टुं समर्थोऽसि तथाविधो मामुज्जीवयेश्चेदिह किं विचित्रम् ॥ १११ ॥

नाभ्युत्सहे किन्तु यतिक्षितीन्द्र सङ्कल्पितं हातुमिदं व्रताग्र्यम् ।
तद्तारकं देशिकवर्य मह्यमादिश्य तद्ब्रह्म कृतार्थयेथाः ॥ ११२ ॥

इति श्रीमाधवीये तद्व्याससंदर्शनचित्रगः ।
संक्षेपशङ्करजये सर्गोऽसौ सप्तमोऽभवत् ॥

(आदितः श्लोकाः—७८४)

॥ अष्टमः सर्गः ॥

(श्रीमदाचार्यमण्डनमिश्रसंवादः)

अथ प्रतस्थे भगवान् प्रयागाच्चं मण्डनं पण्डितमाशु जेतुम् ।
गच्छन् खमुत्या पुरमालुलोके माहिष्मतीं मण्डनमण्डितां सः ॥ १ ॥

अवातरद्रत्नविचित्रवप्रां विलोक्य तां विस्मितमानसोऽसौ ।
पुराणवत्पुष्करवर्तनीतः पुरोपकण्ठस्थवने मनोज्ञे ॥ २ ॥

प्रफुल्लराजीववने विहारी तरङ्गरिङ्खत्कणशीकरार्द्रः ।
रेवामरुत्कम्पितसालमालः श्रमापहृद् भाष्यकृतं सिषेवे ॥ ३ ॥

तस्मिन् स विश्रम्य कृताह्निकः सन् स्वव्यक्तिकारोहणशालिनीने ।
गच्छन्नसौ मण्डनपण्डितौको दासीस्तदीयाः स ददर्श मार्गे ॥ ४ ॥

कृतालयो मण्डनपण्डितस्येत्येताः स पप्रच्छ जलाय गन्त्रीः ।
ताश्चापि दृष्ट्वाऽद्भुतशङ्करं तं सन्तोषवत्यो ददुरुत्तरं स्म ॥ ५ ॥

स्वतःप्रमाणं परतः प्रमाणं कीराङ्गना यत्र गिरं गिरन्ति ।
द्वारस्थनीडान्तरसंनिरुद्धा जानीहि तन्मण्डनपण्डितौकः ॥ ६ ॥

फलप्रदं कर्म फलप्रदोऽजः कीराङ्गना यत्र गिरं गिरन्ति ।
द्वारस्थनीडान्तरसंनिरुद्धा जानीहि तन्मण्डनपण्डितौकः ॥ ७ ॥

जगद् ध्रुवं स्याज्जगदध्रुवं स्यात्कीराङ्गना यत्र गिरं गिरन्ति।
द्वारस्थनीडान्तरसंनिरुद्धा जानीहि तन्मण्डनपण्डितौकः॥ ८॥

पीत्वा तदुक्तीरथ तस्य गेहाद्गत्वा बहिः सन्नकवाटगुप्तम्।
दुर्वेशमालोच्य स योगशक्त्या व्योमाध्वनाऽवातरदङ्गणान्तः॥ ९॥

तदा स लेखेन्द्रनिकेतनाभं स्फुरन्मरुच्चञ्चलकेतनाभम्।
समग्रमालोकत मण्डनस्य निवेशनं भूतलमण्डनस्य॥ १०॥

सौधाग्रसंछन्ननभोवकाशं प्रविश्य तत्प्राप्य कवेः सकाशम्।
विद्याविशेषात्तयशःप्रकाशं ददर्श तं पद्मजसंनिकाशम्॥ ११॥

तपोमहिम्नैव तपोनिधानं सजैमिनिं सत्यवतीतनूजम्।
यथाविधि श्राद्धविधौ निमन्त्र्य तत्पादपद्मान्यवनेजयन्तम्॥ १२॥

तत्रान्तरिक्षादवतीर्य योगिवर्यः समागम्य यथार्हमेषः।
द्वैपायनं जैमिनिमप्युभाभ्यां ताभ्यां सहर्षं प्रतिनन्दितोऽभूत्॥ १३॥

अथ द्युमार्गादवतीर्णमन्तिके मुन्योः स्थितं ज्ञानशिखोपवीतिनम्।
संन्याससाम्राज्यगतस्य सोऽभवत्प्रवृत्तिशास्त्रैकरतोऽपि कोपनः॥ १४॥

तदाऽग्निरुद्धस्य गृहाश्रमैकनिष्ठेर्धवीश्वरस्यापि कुतूहलं मुहुः।
क्रमात्किमर्थं मुखवस्त्रधारतया: प्रश्नोत्तराण्यासुरथोत्तरोत्तरम्॥ १५॥

कुतो मुण्ड्यागलान्मुण्डी पन्थास्ते पृच्छ्यते मया।
किमाह पन्थास्त्वन्माता मुण्डेत्याह तथैव हि॥ १६॥

पन्थानं त्वमपृच्छस्त्वां पन्थाः प्रत्याह मण्डन।
त्वन्मातेत्यत्र शब्दोऽयं न मां ब्रूयादपृच्छकम्॥ १७॥

अहो पीता किमु सुरा नैव श्वेता यतः स्मर।
किं त्वं जानासि तद्वर्णमहं वर्णं भवान् रसम्॥ १८॥

मत्तो जातः कलञ्जाशी विपरीतानि भाषते ।
सत्यं ब्रवीति पितृवच्चत्तो जातः कलञ्जभुक् ॥ १९ ॥

कन्थां वहसि दुर्बुद्धे गर्दभेनापि दुर्वहाम् ।
शिखायज्ञोपवीताभ्यां कस्ते भारो भविष्यति ॥ २० ॥

कन्थां वहामि दुर्बुद्धे तव पित्रापि दुर्वहाम् ।
शिखायज्ञोपवीताभ्यां श्रुतेर्भारो भविष्यति ॥ २१ ॥

त्यक्त्वा पाणिगृहीतीं स्वामशक्त्या परिरक्षणे ।
शिष्यपुस्तकभारेच्छोर्व्याख्याता ब्रह्मनिष्ठता ॥ २२ ॥

गुरुशुश्रूषणालस्यात्समावर्त्य गुरोः कुलात् ।
स्त्रियः शुश्रूषमाणस्य व्याख्याता कर्मनिष्ठता ॥ २३ ॥

स्थितोऽसि योषितां गर्भे ताभिरेव विवर्धितः ।
अहो कृतघ्न मूर्ख कथं ता एव निन्दसि ॥ २४ ॥

यासां स्तन्यं त्वया पीतं यासां जातोऽसि योनितः ।
तासु मूर्खतम स्त्रीषु पशुवद्रमसे कथम् ॥ २५ ॥

वीरहत्यामवाप्तोऽसि वह्नीनुद्वास्य यत्नतः ।
आत्महत्यामवाप्तस्त्वमविदित्वा परं पदम् ॥ २६ ॥

दौवारिकान् वञ्चयित्वा कथं स्तेनवदागतः ।
भिक्षुभ्योऽन्नमदत्त्वा त्वं स्तेनवद्भोक्ष्यसे कथम् ॥ २७ ॥

कर्मकाले न संभाष्य अहं मूर्खेण संप्रति ।
अहो प्रकटितं ज्ञानं यतिभङ्गेन भाषिणा ॥ २८ ॥

यतिभङ्गे प्रवृत्तस्य यतिभङ्गो न दोषभाक् ।
यतिभङ्गे प्रवृत्तस्य पश्यन्त्वं समस्तताम् ॥ २९ ॥

क्व ब्रह्म क्व च दुर्मेधाः क्व संन्यासः क्व वा कलिः ।
स्वाद्वन्नभक्षकामेन वेषोऽयं योगिनां धृतः ॥ ३० ॥

क्व स्वर्गः क्व दुराचारः क्वाग्निहोत्रं क्व वा कलिः ।
मन्ये मैथुनकामेन वेषोऽयं कर्मिणां धृतः ॥ ३१ ॥

इत्यादिदुर्वाक्यगणं ब्रुवाणे रोषेण साहंकृतिविश्वरूपे ।
श्रीशङ्करे वक्तरि तस्य तस्योत्तरं च कौतूहलवच्च चारु ॥ ३२ ॥

तं मण्डनं सस्मितजैमिनीक्षितं व्यासोऽब्रवीज्जल्पसि वत्स दुर्वचः ।
आचारणा नेयमनिन्दितात्मनां ज्ञातात्मतत्त्वं यमिनां धुर्तपिणम् ॥

अभ्यागतोऽसौ स्वयमेव विष्णुरित्येव मत्वाऽऽशु निमन्त्रय त्वम् ।
इत्याश्रवं ज्ञातविधिं प्रतीतं सुभ्यगीः साध्वशिषन्मुनिस्तम् ॥ ३४ ॥

अथोपसंस्पृश्य जलं स शान्तः ससंभ्रमं मण्डनपण्डितोऽपि ।
व्यासाज्ञया शास्त्रविदर्चयित्वा न्यमन्त्रयद्भैक्ष्यकृते महर्षिम् ॥ ३५ ॥

स चाब्रवीत्सौम्य विवादभिक्षामिच्छन् भवत्संनिधिमागतोऽस्मि ।
साऽन्योन्यशिष्यत्वपणा प्रदेया नास्त्यादरः प्राकृतभक्तभैक्ष्ये ॥ ३६ ॥

मम न किंचिदपि ध्रुवमीप्सितं श्रुतिशिरःपथविस्तृतिमन्तरा ।
अवहितेन मखेष्वनधीरितः स भवता भवतापहिमद्युतिः ॥ ३७ ॥

जगति संप्रति तं प्रथयाम्यहं समभिभूय समस्तविवादिनम् ।
त्वमपि संश्रय मे मतमुत्तमं विगद वा वद माऽसि जितस्त्विति ॥

इति यतिप्रवरस्य निशम्य तद्वचनमर्थवदागतविस्मयः ।
परिभवेन नवेन महायशाः स निजगौ निजगौरवमास्थितः ॥ ३९ ॥

अपि सहस्रमुखे फणिनायके न विजितस्त्विति जातु फणत्ययम् ।
न च विहाय मतं श्रुतिसंमतं मुनिमते निपतेत्परिकल्पिते ॥ ४० ॥

अपि कदाचिदुदेष्यति कोविदः सरसवादकथाऽपि भविष्यति ।
इति कुतूहलिनो मम सर्वदा जयमहोऽयमहो स्वयमागतः ॥ ४१ ॥

भवतु संप्रति वादकथाऽऽवयोः फलतु पुष्कलशास्त्रपरिश्रमः ।
उपनता स्वयमेव न गृह्यते नवसुधा वसुधावसथेन किम् ॥ ४२ ॥

अयमहं यमहन्तुरपि स्वयं शमयिता मयि तावकसद्गिराम् ।
सुकलहं कलहंसककलाभृतां दिश सुधांशुसुधामलसद्वचनो ॥ ४३ ॥

अपि तु दुर्हृदयस्मयकाननक्षतिकठोरकुठारधुरन्धरा ।
न पटुता मम ते श्रवणान्तिकं ननु गताऽनुगताखिलदर्शना ॥ ४४ ॥

अत्यल्पमेतद्भवतेरितं मुने भैक्ष्यं प्रकुर्वे यदि वाददित्सुता ।
गतोद्यमोऽहं श्रुतवादवार्तया चिरेप्सितेयं वदिता न कश्चन ॥ ४५ ॥

वादं करिष्यामि न संदिहेऽत्र जयाजयौ नौ वदिता न कश्चित् ।
न कण्ठशोषैकफलो विवादो मिथो जिगीषू कुरुतस्तु वादम् ॥ ४६ ॥

वादे हि वादिप्रतिवादिनौ द्वौ विपक्षपक्षग्रहणं विधत्तः ।
का नौ प्रतिज्ञा वदतोश्च तस्यां किं मानमिष्टं वद कः स्वभावः ॥ ४७ ॥

कः प्राश्निकोऽहं गृहमेधिसत्तमस्त्वं भिक्षुराजो वदतामनुत्तमः ।
जयाजयौ नौ सुपर्णा विधीयतां ततः परं साधु वदाव सुस्मितौ ॥ ४८ ॥

अथातिधन्योऽस्मि यदार्यपादो मया सहाभ्यर्थयते विवादम् ।
भविष्यते वादकथाऽपरेद्युर्माध्याह्निकं संप्रति कर्म कुर्याम् ॥ ४९ ॥

तथेति प्रोक्ते स्मितशङ्करेण भविष्यते वादकथा श्व एव ।
तत्साक्षिभावं भजतं मुनीन्द्रावित्यर्थयद्बादरिजैमिनी सः ॥ ५० ॥

विधाय भार्यां विदुषीं सदस्यां विधीयतां वादकथा सुधीन्द्र ।
इत्थं सरस्वत्यवतारताज्ञौ तद्धर्मपत्न्यास्तमभाषिषाताम् ॥ ५१ ॥

अथानुमोद्यामिदितं मुनिर्म्या स मण्डनार्यः प्रकृतं चिकीर्षुः ।
आनर्च दैवोपगतान्मुनीन्द्रानग्नीनिव त्रीन्मुनिशेखरांस्तान् ॥ ५२ ॥

भुक्त्वोपविष्टस्य मुनित्रयस्य श्रमापनोदाय तदीयशिष्यौ ।
अतिष्ठतां पार्श्वगतौ वटू द्वौ सचामरौ वीजनमाचरन्तौ ॥ ५३ ॥

अथ क्रियान्ते किल सूपविष्टास्त्रय्यन्तवेद्यार्थविदस्त्रयोऽमी ।
अमन्त्रयंश्चारु परस्परं ते मुहूर्तमात्रं किमपि प्रहृष्टाः ॥ ५४ ॥

तेषां द्विजेन्द्रालपनिर्गतानामदर्शनं जग्मतुरञ्जसा द्वौ ।
रेवातटे रम्यकदम्बजाले देवालयेऽन्त्रसितवांस्तृतीयः ॥ ५५ ॥

इति स यतिवरेभ्यो दैवयोगाद्गुरूणाम्
इतरजनदुरापं दर्शनं प्राप्य हृष्टः ।
तदुदितवचनानि श्रावयन्नात्मशिष्यान्
अनयदमृततुल्यान्यात्मविच्चां त्रियामाम् ॥ ५६ ॥

प्रातःशोणसरोजबान्धवरुचिप्रद्योतिते व्योमनि
प्रख्यातः स विधाय कर्म नियतं प्रज्ञावतामग्रणीः ।
सार्कं शिष्यवरैः प्रपद्य सदनं सन्मण्डितं माण्डनं
वादायोपविवेश पण्डितसभामध्ये मुनिर्ध्येयवित् ॥ ५७ ॥

ततः समादिश्य सदस्यतायां सधर्मिणीं मण्डनपण्डितोऽपि ।
स शारदां नाम समस्तविद्याविशारदां वादसमुत्सुकोऽभूत् ॥ ५८ ॥

पत्या नियुक्ता पतिदेवता सा सदस्यभावे सुदती चकासे ।
तयोर्विवेक्तुं गुणतारतम्यं समागता संसदि भारतीव ॥ ५९ ॥

प्रवृद्धवादोन्मुखयोः तदीयां विज्ञाय विज्ञः प्रथमं यतीन्द्रः ।
परावरज्ञः स परावरज्ञपरां प्रतिज्ञामकरोत्स्वकीयाम् ॥ ६० ॥

ब्रह्मैकं परमार्थसच्चिदमलं विश्वप्रपञ्चात्मना
शुक्ती रूप्यपरात्मनेव बहलाज्ञानावृतं भासते ।
तज्ज्ञानान्निखिलप्रपञ्चनिलया स्वात्मव्यवस्था परं
निर्वाणं जनिमुक्तमभ्युपगतं मानं श्रुतेर्मस्तकम् ॥ ६१ ॥

वादे जये यदि पराजयभागहं स्यां संन्यासमङ्ग परिहृत्य कषायचेलम् ।
शुक्लं वसीय वसनं द्वयभारतीयं वादे जयाजयफलप्रतिदीपिकाऽस्तु ॥

इत्थं प्रतिज्ञां कृतवत्युदारां श्रीशङ्करे भिक्षुवरे स्वकीयाम् ।
॥ विश्वरूपो गृहमेधिवर्यश्चक्रे प्रतिज्ञां स्वमतप्रतिष्ठाम् ॥ ६३ ॥

वेदान्ता न प्रमाणं चितिवपुषि पदे तत्र संगत्ययोगा-
त्पूर्वो भागः प्रमाणं पदचयगमिते कार्यवस्तुन्यशेषे ।
शब्दानां कार्यमात्रं प्रति समधिगता शक्तिरभ्युन्नतानां
कर्मभ्यो मुक्तिरिष्टा तदिह तनुभृतामाऽऽयुषः स्यात्समाप्तेः ॥ ६४ ॥

वादे कृतेऽस्मिन्यदि मे जयान्यस्त्वयोदितात्स्याद्विपरीतभावः ।
येयं त्वयाऽभूद्वदिता प्रसाऽस्ये जानाति चेत्सा भविता वधूर्मे ॥ ६५ ॥

जेतुः पराजित इहाश्रमनाददीतेत्येतौ मिथः कृतपणौ यतिविश्वरूपौ ।
अम्बामुदारधिषणामभिषिच्य साक्ष्ये जल्पं वितेनतुरथो जयदत्तदृष्टी ॥

आवश्यकं परिसमाप्य दिने दिने तौ
वादं समं व्यतनुतां किल सर्ववेदौ ।
एवं विजेतुमनसोरुपविष्टयोस्तां
मालां गले न्यधित सोभयभारतीयम् ॥ ६७ ॥

माला यदा मलिनभावमुपैति कण्ठे
यस्यापि तस्य विजयेतरनिश्चयः स्यात् ।

उक्त्वा गृहं गतवती गृहकर्मसक्ता
भिक्षाशनेऽपि चरितुं गृहिमस्करिभ्याम् ॥ ६८ ॥

अन्योन्यसंजयफले विहितादरौ तौ
वादं विवादपरिनिर्णयमातनिष्टाम्।
ब्रह्मादयः सुरवरा अपि वाहनस्थाः
श्रोतुं तदीयसदने स्थितवन्त ऊर्ध्वम् ॥ ६९ ॥

ततस्तयोरास महान्विवादः सदस्यविश्राणितसाधुवादः।
स्वपक्षसाक्षीकृतसर्ववेदः परस्परस्यापि कृतप्रमोदः ॥ ७० ॥

दिने दिने धाधिगतप्रकर्षो भूरीभवत्पण्डितसन्निकर्षः।
अन्योन्यभङ्गाहिततीव्रतर्षस्तथाऽपि दूरीकृतजन्यमर्षः ॥ ७१ ॥

दिने दिने वासरमध्यमे सा व्रते यति भोजनकालमेव।
समेत्य भिक्षुं समयं च मैक्ष्ये दिनान्यभूवन्निति पञ्चषाणि ॥ ७२ ॥

अन्योन्यमुत्तरमखण्डयतां प्रगल्भं
बद्धासनौ स्मितविकासिमुखारविन्दौ।
न स्वेदकम्पगगनेक्षणशालिनौ वा
न क्रोधवाक्छलमवादि निरुत्तराभ्याम् ॥ ७३ ॥

ततो यतिक्ष्माभृदवेक्ष्य दाक्ष्यं खेदक्षमं तस्य विचक्षणस्य।
चिक्षेप तं क्षोभितसर्वपक्षं विद्वत्समक्षाप्रतिमानकक्ष्यम् ॥ ७४ ॥

ततः स्वसिद्धान्तसमर्थनाय प्रागल्भ्यहीनोऽपि स सभ्यमुख्यः।
जगाद वेदान्तवचःप्रसिद्धमर्दनसिद्धान्तमपाकरिष्णुः ॥ ७५ ॥

भो भो यतिक्ष्माधिपते भवद्भिर्वैविषयोर्यत्नवमेकरूप्यम्।
विशुद्धमङ्गीक्रियते हि तत्र प्रमाणमेवं न वयं प्रतीमः ॥ ७६ ॥

स प्रत्यवादीदिदमेव मानं यच्छेनकेतुप्रमुखान्विनेयान् ।
उद्दालकाद्या गुरवो महान्तः संग्राहयन्त्यात्मतया परेशम् ॥ ७७ ॥

वेदावसानेषु हि तत्त्वमादिवचांसि जप्यान्यघमर्षणानि ।
हुंफण्मुखानीव वचांसि योगिन्नेषां विवक्षाऽस्ति कुहस्विदर्थे ॥ ७८ ॥

अर्थाप्रतीतौ किल हुंफडादेर्जपोपयोगित्वममाणि विज्ञैः ।
अर्थप्रतीतौ स्फुटमत्र सत्यां कथं भवेत्प्राज्ञ जपार्थतैव ॥ ७९ ॥

आपाततस्तत्त्वमसीति वाक्याद्यतीश जीवेश्वरयोरभेदः ।
प्रतीयतेऽथाऽपि मखादिकर्तृप्रशंसया स्याद्विधिशेष एव ॥ ८० ॥

क्रत्वङ्गयूपादिकमर्यमादिदेवात्मना वाक्यगणः प्रशंसन् ।
शेषः क्रियाकाण्डगतो यदि स्यात्काण्डान्तरस्थोऽपि भवेत्कथं सः ॥

तर्ह्यस्तु जीवे परमात्मदृष्टिविधायकः कर्मसमृद्धयेऽर्हन् ।
अब्रह्मणि ब्रह्मधियं विधत्ते यथा मनोऽब्रार्कनमस्वदादौ ॥ ८२ ॥

संश्रूयतेऽन्यत्र यथा लिङादिर्विधायको ब्रह्मविभावनाय ।
तथा विधेरश्रवणान्मनीषिन् संज्ञाघटीत्यत्र कथं विधानम् ॥ ८३ ॥

यद्वत्प्रतिष्ठाफलदर्शनेन विधिर्यतीनां वर रात्रिसत्रे ।
प्रकल्प्यते तद्वदिहापि मुक्तिफलश्रुतेः कल्पयितुं स युक्तः ॥ ८४ ॥

तर्हि क्रियाजन्यतया विमुक्तिः स्वर्गादिवद्धन्त विनश्वरा स्यात् ।
उपासना कर्तुमकर्तुमन्यथा वा कर्तुमर्हा मनसः क्रियैव ॥ ८५ ॥

मा भूदिदं तत्त्वमसीति वाक्यमुपासनापर्यवसायि कामम् ।
किन्त्वस्य जीवस्य परेण साम्यप्रत्यायकं सत्तम चोभवीतु ॥ ८६ ॥

किं चेतनत्वेन विवक्ति साम्यं सार्वज्ञ्यसार्वात्म्यमुखैर्गुणैर्वा ।
आद्ये प्रसिद्धं न स्वल्पदेयमन्ते स्वसिद्धान्तविरुद्धता स्यात् ॥ ८७ ॥

नित्यत्वमात्रेण मुने परात्मगुणोपमानैः सुखबोधपूर्वैः।
गुणैरविद्यावृतितोऽप्रतीतैः साम्यं मयीत्यस्य ततो न दोषः॥ ८८॥

यद्येवमेतस्य परत्वमेव प्रत्याययत्वत्र दुराग्रहः कः।
त्वयेव तस्य प्रतिभासशङ्का विद्वन्नविद्यावरणान्निरस्ता॥ ८९॥

मोक्षेऽस्तनत्वेन शरीरिसाम्यमावेद्यन्नामस्य जगत्प्रसूतेः।
चिदुत्थितत्वेन परोदितस्याप्यणुप्रधानप्रभृतेर्निरासः॥ ९०॥

इन्त्वैवमस्तीति तदा प्रयोगः स्यात्त्वन्मते तत्त्वमसीति न स्यात्।
तदैक्षतेत्यत्र जडत्वशङ्काव्यावर्तनाचात्र पुनर्न चोद्यम्॥ ९१॥

नन्वेवमप्यैक्यपरत्वमस्य प्रत्यक्षपूर्वप्रमितिप्रकोपात्।
न युज्यते तज्जपमात्रयोगित्वाध्यायविध्याश्रितमभ्युपेयम्॥ ९२॥

अक्षेण चेद्भेदमितिस्तदा स्यादभेदवादिश्रुतिवाक्यबाधः।
असंनिकर्षान्न भवेद्धि भेदप्रमैवं तेनास्य कुतो विरोधः॥ ९३॥

भिन्नोऽहमीशादिति भासते हि भेदस्य जीवात्मविशेषणत्वम्।
तत्संनिकर्षोऽस्त्वय सम्प्रयोगाभावेऽपि भेदेन्द्रिययोर्मनीषिन्॥ ९४॥

अतिप्रसक्तेर्न तु केवलस्य विशेषणत्वस्य तदभ्युपेयम्।
भेदाश्रये हीन्द्रियसंनिकृष्टे न संनिकृष्टत्वमिहात्मनोऽस्ति॥ ९५॥

भेदाश्रयात्मेन्द्रियसंनिकर्षो नेत्युक्तमेतच्चतुरं न यस्मात्।
विचात्मनोर्द्रव्यतया द्वयोरप्यस्त्येव संयोगसमाश्रयत्वम्॥ ९६॥

आत्मा विभुः स्यादथवाऽणुमात्रः संयोगिता नोभयथाऽपि युक्ता।
दृष्टा हि सा सावयवस्य लोके संयोगिता सावयवेन योगिन्॥ ९७॥

मनोऽक्षमित्यभ्युपगम्य भेदासक्तिस्त्वयुक्तं परमार्थतस्तु।
साहाय्यकृच्छ्रावणपूर्वकस्य दोषादवक्षेन्द्रियमेव चित्रम्॥ ९८॥

भेदप्रमा नेन्द्रियजाऽस्तु तर्हि साक्षिस्वरूपैव तथाऽपि योगिन् ।
तया विरोधात्परमात्मजीवाभेदं कथं बोधयितुं प्रमाणम् ॥ ९९ ॥

प्रत्यक्षमात्मेश्वरयोरविद्यामायायुजोर्द्योतयति प्रभेदम् ।
श्रुतिस्तयोः केवलयोरभेदं भिन्नाश्रयत्वान्न तयोर्विरोधः ॥ १०० ॥

स्याद्वा विरोधस्तदपि प्रवृत्तं प्रत्यक्षमग्रेऽबलमेव बाध्यम् ।
प्राबल्यवत्या चरमप्रवृत्त्या श्रुत्याऽपच्छेदनयोक्तरीत्या ॥ १०१ ॥

नन्वेवमप्यस्त्यनुमानबाधोऽभेदश्रुतेः संयमिचक्रवर्तिन् ।
घटादिवद्ब्रह्मनिरूपितेन भेदेन युक्तोऽयमसर्वविच्त्वात् ॥ १०२ ॥

किमेष भेदः परमार्थभूतः प्रसाध्यते काल्पनिकोऽथवाऽऽद्ये ।
दृष्टान्तहानिश्चरमे तु विद्वन्नङ्गीकृतोऽस्माभिरसाधनीयः ॥ १०३ ॥

स्वप्रत्ययाबाध्यभिदाश्रयत्वं साध्यं घटादौ च तदस्ति योगिन् ।
त्वयाऽऽत्मबोधेन भिदा न बाध्येत्यनभ्युपेतेति न कोऽपि दोषः ॥

ननु त्वशब्देन सुखादिमान्वा विवक्षितस्तद्विधुरोऽथवाऽऽत्मा ।
आद्येऽस्मदिष्टं न तु साध्यमन्त्ये दृष्टान्तहानिः पुनरेव ते स्यात् ॥

योगिन्ननौपाधिकभेदवत्त्वं विवक्षितं साध्यमिह त्वदिष्टः ।
औपाधिकस्त्वीश्वरजीवभेदो घटेशभेदो निरुपाधिकश्च ॥ १०६ ॥

घटेशभेदेऽप्युपाधिर्विद्या तथाऽनुमानेषु जडत्वमेव ।
चित्त्वादभिन्नः परवत्परस्मादात्मेति वाऽत्र प्रतिपक्षहेतुः ॥ १०७ ॥

धर्मिप्रमाबाध्यशरीरिभेदो घटस्तथा ब्रह्मणि साध्यमिष्टम् ।
त्वयेष्यते ब्रह्मधियाऽऽत्मभेदो बाध्यो घटादिप्रमया त्वबाध्यः ॥

किं कृत्स्नधर्मिप्रमया न बाध्यः किं वा स यत्किंचनधर्मिबोधात् ।
घटादिके ब्रह्मणि चात्मभेदस्यैक्यात् पुनः स्यान्ननु पूर्वदोषः ॥ १०९ ॥

किंचागुणो वा सगुणो मनीषिन्विवक्ष्यते धर्मिपदेन नान्त्यः ।
भेदस्य तद्बुद्ध्यविबाध्यतेष्टेर्नाद्यश्च तत्रोभयथाऽपि दोषात् ॥ ११० ॥

किं निर्विशेषं प्रमितं न वाऽन्त्ये प्राप्ताऽऽश्रयासिद्धिरथाद्यकल्पे ।
शरीरभेदेन परस्य सिद्धेः प्राप्नोति धर्मिग्रहमानकोपः ॥ १११ ॥

नो 'द्वा सुपर्णा सयुजा सखाये'त्याद्या श्रुतिर्भेदमुदीरयन्ती ।
जीवेशयोः पिप्पलभोक्त्रभोक्त्रोस्तयोरभेदश्रुतिबाधिकाऽस्तु ॥ ११२ ॥

प्रत्यक्षसिद्धे विफले परात्मभेदे श्रुतिर्नो नयविप्रमाणम् ।
स्यादन्यथा मानमतत्परोऽपि स्वार्थेऽर्थवादः सकलोऽपि विद्वन् ॥

स्मृतिप्रसिद्धार्थविरोधि वाक्यं यथेष्यते मूलतया प्रमाणम् ।
प्रत्यक्षसिद्धार्थकवाक्यमेवं स्यादेव तन्मूलतया प्रमाणम् ॥ ११४ ॥

श्रुतिः स्मृतेऽर्थे यदि वेदविद्भिर्भवेन्न तन्मूलतया प्रमाणम् ।
कथं भवेद्वेदकथानभिज्ञैर्ज्ञातेऽपि भेदे परजीवयोः सा ॥ ११५ ॥

जीवेश्वरौ सा वदतीत्युपेत्य प्रावोचमेतत्परमार्थतस्तु ।
विविच्य सत्त्वात्पुरुषं समस्तसंसारराहित्यममुष्य वक्ति ॥ ११६ ॥

यदीयमाख्यात्यथ सत्त्वजीवौ विहाय सर्वज्ञशरीरभाजौ ।
जडस्य भोक्तृत्वमुदाहरन्ती प्रामाण्यमर्हेन्न् कथमश्नुवीत ॥ ११७ ॥

न चोदनीया वयमत्र विद्वन् यतस्त्वया पैङ्गिरहस्यमेव ।
अत्तीति सत्त्वं त्वभिपश्यतीज्ञ इति स्म सम्याग्वृणोति मन्त्रम् ॥

शारीरवाची ननु सत्त्वशब्दः क्षेत्रज्ञशब्दः परमात्मवाची ।
तत्राप्यतो नान्यपरत्वमस्य वाक्यस्य पैङ्ग्योदितवर्त्मनाऽपि ॥ ११९ ॥

तदेतदित्यादिगिरा हि चित्ते प्रदर्शिता सत्त्वपदस्य वृत्तिः ।
क्षेत्रज्ञशब्दस्य च वृत्तिरुक्ता शारीरके द्रष्टरि तत्र विद्वन् ॥ १२० ॥

येनेति हि स्वप्नदृशिक्रियायाः कर्तोच्यते तत्र स जीव एव ।
क्षेत्रज्ञशब्दाभिहितश्च योगिन् स्यात्स्वप्नदृक् सर्वविदीश्वरोऽपि ॥ १२१ ॥

तिङ्प्रत्ययेनाभिहितोऽत्र कर्ता ततस्तृतीया करणेऽभ्युपेया ।
द्रष्टा च शारीरतया मनीषिन् विशेष्यते तेन स नेश्वरः स्यात् ॥१२२॥

वृत्तिः शरीरे भवतीत्यमुष्मिन्नर्थे हि शारीरपदस्य योगिन् ।
तस्मिन् भवन् सर्वगतो महेशः कथं न शारीरपदाभिधेयः ॥ १२३ ॥

भवन् शरीरादितरत्र चेशः कथं च शारीरपदाभिधेयः ।
नभः शरीरेऽपि भवत्यथापि न केऽपि शारीरमितीरयन्ति ॥ १२४ ॥

यद्येष मन्त्रोऽनभिधाय जीवप्राज्ञौ वदेद्बुद्धिशरीरभाजौ ।
अत्तीति भोक्तृत्वमचेतनाया बुद्धेर्वदेत्तर्हि कथं प्रमाणम् ॥ १२५ ॥

अदाहकस्याप्ययसः कृशानोराश्लेषणाद्दाहकता यथाऽऽस्ते ।
तथैव भोक्तृत्वमचेतनाया बुद्धेरपि स्याच्चिदनुप्रवेशात् ॥ १२६ ॥

छायातपौ यद्वदतीव भिन्नौ जीवेश्वरौ तद्वदिति ब्रुवाणा ।
ऋतं पिबन्ताविति काठकेषु श्रुतिस्त्वभेदश्रुतिबाधिकाऽस्तु ॥ १२७ ॥

भेदं वदन्ती व्यवहारसिद्धं न बाधतेऽभेदपरश्रुतिं सा ।
एषा त्वपूर्वार्थतया बलिष्ठा भेदश्रुतेः प्रत्युत बाधिका स्यात् ॥ १२८ ॥

मानान्तरोपोद्बलिता हि भेदश्रुतिर्बलिष्ठा यमिनां वरेण्य ।
तद्बाधितुं सा प्रभवत्यभेदश्रुतिं प्रमाणान्तरबाधितार्थाम् ॥ १२९ ॥

प्राबल्यमापादयति श्रुतीनां मानान्तरं नैव बुधाग्रयायिन् ।
गतार्थतादानमुखेन तासां दौर्बल्यसम्पादकमेव किन्तु ॥ १३० ॥

इत्याद्या दृढयुक्तिरस्य शुशुभे दत्तानुमोदा गिरां
देव्या वादकृतिश्रुतरूपरमसावष्टम्भमुद्रिधया ।

भर्तुर्न्यासविलक्ष्यसूक्तिजननीसाक्षित्वकुक्षिंभरिः
सश्लाघाद्भुतपुष्पवृष्टिलहरीसौगन्ध्यपाणिन्धया ॥ १३१ ॥

इत्थं यतिक्षितिपतेरनुमोद्य युक्तिं मालां च मण्डनगले मलिनामवेक्ष्य ।
भिक्षार्थमुच्चलतमद्य युवामितीमावाचष्ट तं पुनरुवाच यतीन्द्रमम्बा ॥

कोपातिरेकवशतः शपता पुरा मां दुर्वाससा तदवधिर्विहितो जयस्ते ।
साऽहं यथागतमुपैमि शमिप्रवीरेत्युक्त्वा ससंभ्रममसुं निजधाम यान्तीम् ॥

ववन्ध निःशङ्कमरण्यदुर्गामन्त्रेण तां जेतुमना मुनीन्द्रः ।
जयोऽपि तस्याः स्वमतैकसिद्ध्यै सार्वज्ञतः स्वस्य न मानहेतोः ॥

जानामि देवीं भवतीं विधातुर्देवस्य भार्यां पुरभित्सगर्भ्याम् ।
उमाचलक्ष्म्यादिविचित्ररूपां गुप्त्यै प्रपञ्चस्य कृतावताराम् ॥ १३५ ॥

व्रज जननि तदा त्वं भक्तचूडामणिस्ते
निजपदमनुदास्याम्यर्थ्यनुज्ञां यदेतुम् ।
इति निजवचनेऽस्मिञ्छारदासंमतेऽसौ
मुनिरथ मुदितोऽभून्माण्डनं हृद्बुभुत्सुः ॥ १३६ ॥

इति श्रीमाधवीये तन्मण्डनार्यकथापरः ।
संक्षेपशङ्करजये सर्गोऽसावष्टमोऽभवत् ॥

(आदितः श्लोकाः–९२०)

॥ नवमः सर्गः ॥

(श्रीमदाचार्यसरस्वतीसंवादः)

अथ संयमिक्षितिपतेर्वचनैर्निगमार्थनिर्णयकरैः सनयैः ।
शमिताग्रहोऽपि पुनरप्यवदत् कृतसंशयः सपदि कर्मजडः ॥ १ ॥

यतिराज संप्रति ममाभिनवात्र विषादितोऽस्म्यपजयादपि तु ।
अपि जैमिनीयवचनान्यहहोन्मथितानि हीति भृशमस्मि कृशः ॥ २ ॥

स हि वेत्त्यनागतमतीतमपि प्रियकृत्समस्तजगतोऽधिकृतः ।
निगमप्रवर्तनविधौ स कथं तपसां निधिर्वितथवाग्रपदः ॥ ३ ॥

इति संदिहानमवदत्तमसौ न हि जैमिनावपनयोऽस्ति मनाक् ।
प्रमिमीमहे न वयमेव मुनेर्हृदयं यथावदनभिज्ञतया ॥ ४ ॥

यदि विद्यते कविजनाविदितं हृदयं मुनेस्तदिह वर्णय भोः ।
यदि युक्तमत्र भवता कथितं हृदि कुर्महे दलदहंकृतयः ॥ ५ ॥

अभिमंविमानपि परे विषयप्रसरन्मतीननुजिघृक्षुरसौ ।
तदवाप्तिसाधनतया सकलं सुकृतं न्यरूपयदिति स्म परम् ॥ ६ ॥

वचनं तमेतमिति धर्मचयं विदधाति बोधजननिहेतुतया ।
तदपेक्षयैव स च मोक्षपरो निरचारयत्न परथेति वयम् ॥ ७ ॥

श्रुतयः क्रियार्थकतया सफला अतदर्थकानि तु वचांसि वृथा ।
इति सूत्रयन्नु कथं मुनिराडपि सिद्धवस्तुपरतां मनुते ॥ ८ ॥

श्रुतिरायिरद्वयपरोऽपि परम्परयाऽऽत्मबोधफलकर्मणि च ।
प्रसरत्यदाद इति कार्यपरत्वमसूचि तत्प्रकरणस्थगिराम् ॥ ९ ॥

ननु मथिदात्मपरताऽभिमता यदि कृत्स्नवेदनिचयस्य मुनेः।
फलदातृतामपुरुषस्य वदन् स कथं निराह परमेशमपि ॥ १० ॥

ननु कर्तृपूर्वकमिदं जगदित्यनुमानमागमवचांसि विना।
परमेश्वरं प्रथयति श्रुतयस्त्वनुवादमात्रमिति काणभुजाः ॥ ११ ॥

न कथंचिदौपनिषदं पुरुषं मनुते बृहन्तमिति वेदवचः।
कथयत्यवेदविदगोचरतां गमयेत् कथं तमनुमानमिदम् ॥ १२ ॥

इति भावमात्मनि निधाय मुनिः स निराकरोन्निशितयुक्तिशतैः।
अनुमानमीश्वरपरं जगतः प्रभवं लयं फलमपीश्वरतः ॥ १३ ॥

तदिहास्मदुक्तविधया निपदा न विरुद्धमण्वपि मुनेर्वचसि।
इति गूढभावमनवेक्ष्य बुधास्तमनीशवाद्यमिति ब्रुवते ॥ १४ ॥

किमु तावतैव स निरीश्वरवाद्यभवत् परात्मविदुषां प्रवरः।
न निशाटनाहिततमः कंचिदप्यहनि प्रभां मलिनयेत्तरणेः ॥ १५ ॥

इति जैमिनीयवचसां हृदयं कथितं निशम्य यतिकेसरिणा।
मनसा ननन्द कविराण्णितरां सहशारदाश्च सदसस्पतयः ॥ १६ ॥

विदिताशयोऽपि परिवर्तिमनाग्विशयः स जैमिनिमचाप हृदा।
अवगन्तुमस्य वचसाऽपि पुनः स च संस्मृतः सविधमाप कवेः ॥

अवदच्च मृष्विति स भाष्यकृति प्रजहाहि संशयमिमं सुमते।
यदवोचदेष मम सूत्रततेर्हृदयं तदेव मम नापरथा ॥ १८ ॥

न ममैव वेद हृदयं यमिराडपि तु श्रुतेः सकलशास्त्रततेः।
यदभूद्भविष्यति भवत्तदपि ह्ययमेव वेद न तथा त्वितरः ॥ १९ ॥

गुरुणा चिदेकरसतत्परता निरणायि हि श्रुतिशिरोवचसाम्।
कथमेकसूत्रमपि तद्विमतं कथयाम्यहं तदुपसादितधीः ॥ २० ॥

अलमाकलय्य विशयं सुयशः शृणु मे रहस्यमिममेव परम् ।
त्वमवेहि संसृतिनिमग्नजनोत्तरणे गृहीतवपुषं पुरुषम् ॥ २१ ॥

आद्ये सत्त्वमुनिः सतां वितरति ज्ञानं द्वितीये युगे
दत्तो द्वापरनामके तु सुमतिर्व्यासः कलौ शङ्करः ।
इत्येवं स्फुटमीरितोऽस्य महिमा शैवे पुराणे-यत-
स्तस्य त्वं सुमते मते त्वमतरेः संसारवार्धिं तरेः ॥ २२ ॥

इति बोधितद्विजवरोऽन्तरधान्मनसोपगुह्य यमिनामृषभम् ।
स च यायजूकपरिषत्प्रमुखः प्रणिपत्य शङ्करमवोचदिदम् ॥ २३ ॥

विदितोऽस्ति संप्रति भवाञ्जगतः प्रकृतिर्निरस्तसमतातिशयः ।
अवबोधमात्रवपुरप्यबुधोद्धरणाय केवलमुपात्ततनुः ॥ २४ ॥

यदेकमुदितं पदं यतिवर त्रयीमस्तकै-
स्तदस्य परिपालकस्त्वमसि तत्त्वमस्यायुधः ।
परं गलितसौगतप्रलपितान्धकूपान्तरे
पतत्कथमिवान्यथा प्रलयमद्य नापत्स्यते ॥ २५ ॥

प्रबुद्धोऽहं स्वप्नादिति कृतमतिः स्वप्नमपरं
यथा मूढः स्वप्ने कलयति तथा मोहवशगाः ।
विमुक्तिं मन्यन्ते कतिचिदिह लोकान्तरगतिं
हसन्त्येतान् दासास्तव गलितमायाः परगुरोः ॥ २६ ॥

मुहुर्धिग्धिग्भेदिप्रलपितविमुक्तिं यदुदयेऽप्य-
सारः संसारो विरमति न कर्तृत्वमुखरः ।
भृशं विद्वन्मोदे स्थिरतमविमुक्तिं त्वदुदितां
भयातीता येष निरवधिचिदानन्दलहरी ॥ २७ ॥

अविद्याराक्षस्या गिलितमखिलेशं परगुरो
पिचण्डं भित्त्वास्याः स्वरमयममुष्मादुदहरः ।
मृतां पश्यन् रक्षोयुवतिभिरमुष्य प्रियतमां
हनूमाँल्लोकेऽभ्यस्तव तु कियती स्यान्महितता ॥ २८ ॥

जगदीनिहन्ननवगम्य पुरा महिमानमीदृशमचिन्त्यमहम् ।
तव यत्पुराऽभवमसाम्प्रतमप्यखिलं क्षमस्व करुणाजलधे ॥ २९ ॥

कपिलाक्षपादकणभुक्प्रमुखा अपि मोहमीयुरमितप्रतिमाः ।
श्रुतिभावनिर्णयविधावितरः प्रभवेत्कथं परशिवांशभृते ॥ ३० ॥

समेतैरेतैः किं कपिलकणभुग्गौतमवच-
स्तमस्तोमैश्वेतोमलिनिमसमारम्भणचणैः ।
सुधाधारोद्गारप्रचुरभगवत्पादवदन-
प्ररोहद्व्याहारामृतकिरणपुञ्जे विजयिनि ॥ ३१ ॥

भिन्दानैर्देवभेदैरभिनयवचनैः सद्गवीभञ्जनोत्कै-
र्व्याप्ता सर्वेयमुर्वी क्व जगति भजतां कैव मुक्तिप्रसक्तिः ।
यद्वा सद्वादिराजा विजितकलिमला विष्णुतत्त्वानुरक्ता
उज्जृम्भन्ते समन्ताद्दिशि दिशि कतिनः किं तया चिन्तया मे ॥

कथमल्पबुद्धिविवृतिप्रचयप्रबलोरगक्षतिहताः श्रुतयः ।
न यदि त्वदुक्त्यमृतसेकहृता विहरेयुरात्मविवृतानुशयाः ॥ ३३ ॥

भवदुक्तसूक्त्यमृतमानुकरा न चरेयुरार्य यदि कः शमयेत् ।
अतितीव्रदुःसहभवोष्णकरप्रचुरातपप्रभवतापमिमम् ॥ ३४ ॥

बत कर्मयन्त्रमधिरुह्य तपःश्रुतगेहदारसुतभृत्यधनैः ।
अतिरुद्धमानभरितः पतितो भवतोद्धृतोऽस्मि भवकूपबिलात् ॥ ३५ ॥

अहमाचरं बहु तपोऽसुकरं ननु पूर्वजन्मसु न चेदधुना ।
जगदीश्वरेण करुणानिधिना भवता कथा मम कथं घटते ॥ ३६ ॥

शान्तिप्राक्सुकृताङ्कुरं दमसमुल्लासोल्लसत्पल्लवं
वैराग्यद्रुमकोरकं सदनतावल्लीप्रसूनोत्करम् ।
ऐकाग्रीसुमनोमरन्दविसृतिं श्रद्धासमुद्यत्फलं
विन्देयं सुगुरोर्गिरां परिचयं पुण्यैरगण्यैरहम् ॥ ३७ ॥

त्रिदिवौकसामपि पुमर्थकरीमिह संसरज्जनविमुक्तिकरीम् ।
करुणोर्मिलां तव कटाक्षझरीमवगाहतेऽत्र खलु धन्यतमः ॥ ३८ ॥

केचिच्चञ्चललोचनाकुचतटीचेलाञ्चलोच्चालन-
स्पर्शद्राक्परिरम्भसंभ्रमकलालीलासु लोलाशयाः ।
सन्त्वेते कतिनस्तु निस्तुलयशःकोशादयः श्रीगुरु-
व्याहारक्षरितामृताब्धिलहरीदोलासु खेलन्त्यमी ॥ ३९ ॥

चिन्तासन्तानतन्तुग्रथितनवभवत्सूक्तिमुक्ताफलौघै-
रुद्यद्दंशयसद्यःपरिहृततिमिरैर्हारिणो हारिणोऽमी ।
सन्तः सन्तोषवन्तो यतिवर किमतो मण्डनं पण्डितानां
विघा ह्रिया स्वयं तान् शतमखमुखरान् वारयन्ती वृणीते ॥

सन्तः सन्तोपरोपं दधतु तव कृताम्नायशोभैर्यशोभिः
सौरालोकैरुलूका इव निखिलखला मोहमाहो वहन्तु ।
धीरश्रीशङ्करार्यप्रणतिपरिणतिभ्रश्यदन्तर्दुरन्त-
ध्वान्ताः सन्तो वयं तु प्रचुरतरनिजानन्दसिन्धौ निमग्नाः ॥

चिन्तासन्तानभागी पदसरसिजयोर्वन्दनं नन्दनं ते
सद्वरः कल्पवल्ली मनसि गुणतुतेर्वर्णना स्वर्णदीयम् ।

स्वर्गो दृग्गोचरस्त्वत्पदभजनमतः संविचार्येदमार्या
मन्यन्ते स्वर्गमन्यं तृणवदतिलघुं शङ्करार्य त्वदीयाः ॥ ४२॥

तदहं विसृज्य सुतदारगृहं द्रविणानि कर्म च गृहे विहितम् ।
शरणं वृणोमि भगवच्चरणावनुशाधि किङ्करममुं कृपया ॥ ४३ ॥

इति सूनृतोक्तिभिरुदीर्णगुणः सुधियाऽऽत्मवाननुजिघृक्षुरसौ ।
समुदैक्षतास्य सहधर्मचरीं विदिताशया मुनिमवोचत सा ॥ ४४ ॥

यतिपुण्डरीक तव वेद्मि मनो ननु पूर्वमेव विदितं च मया ।
इह मायि तापसमुखादखिलं तदुदीर्यते शृणु ससभ्यजनः ॥ ४५ ॥

मयि जातु मातुरुपकण्ठजुषि प्रभया तडिन्नतिभटोघजटः ।
सितभूतिरूषितसमस्ततनुः श्रमणोऽभ्ययादपरसूर्य इव ॥ ४६ ॥

परिगृह्य पाद्यमुखयाऽर्हणया रचिताञ्जलिर्नमितपूर्वतनुः ।
जननी तदाऽऽत्तवरिवस्यममुं मुनिमन्वयुङ्क्त मम भाव्यखिलम् ॥

भगवन्न वेद्मि दुहितुर्मम भाव्यखिलं च वेत्सि तपसा हि भवान् ।
प्रणते जने हि सुधियः कथयन्त्यपि गोप्यमार्यसदृशाः कृपया ॥

कियदायुराप्स्यति सुतान् कति वा दयितं कथंविधमुपैष्यति च ।
अथ च क्रतूनपि करिष्यति मे दुहिता प्रभूतधनधान्यवती ॥ ४९ ॥

इति पृष्टभाविचरितः प्रसुवा क्षणमात्रमीलितविलोचनकः ।
सकलं क्रमेण कथयन्निदमप्यपरं जगाद सुरहस्यमपि ॥ ५० ॥

निगमाध्वनि प्रचलनाय नतैरमरैरधिक्षिति खिले द्रुहिणः ।
पुनरुद्दिधीर्षुरवतीर्य खलु प्रतिभाति मण्डनकवीन्द्रमिषात् ॥ ५१ ॥

तमवाप्य रुद्रमिव साऽद्रिसुता दुहिता तवाच्युतमिवाब्धिसुता ।
अनुरूपमाहृतसमस्तमखा सतुना भविष्यति चिरं मुदिता ॥ ५२ ॥

अथ नष्टमौपनिषदं प्रबलैः कुमतैः कृतान्तमिह साधयितुम् ।
ननु मानुषं वपुरुपेत्य शिवः समलङ्करिष्यति धरां स्वपदैः ॥ ५३ ॥

सह तेन वादमुपगम्य चिरं दुहितुः पतिस्तु यतिवेषजुषा ।
विजितस्तमेव शरणं जगतां शरणं गमिष्यति विसृष्टगृहः ॥ ५४ ॥

इति गामुदीर्य स मुनिः प्रययौ सकलं यथातथमभूच्च मम ।
भवदीयशिष्यपदमस्य कथं वितथं भविष्यति मुनेर्वचसि ॥ ५५ ॥

अपि तु त्वयाऽद्य न समग्रजितः प्रथिताग्रणीर्मम पतिर्यदहम् ।
वपुरर्धमस्य न जिता मतिमन्नपि मां विजित्य कुरु शिष्यमिमम् ॥ ५६ ॥

यदपि त्वमस्य जगतः प्रभवो ननु सर्वविच्च परमः पुरुषः ।
तदपि त्वयैव सह वादकृते हृदयं बिभर्ति मम तुत्कलिकाम् ॥ ५७ ॥

इति यायजूकसहधर्मचरीकथितं वचोऽर्थवदगर्वपदम् ।
मधुरं निशम्य मुदितः सुतरां प्रतिवक्तुमैहत यतिप्रवरः ॥ ५८ ॥

यदवादि वादकलहोत्सुकतां प्रतिपद्यते हृदयमित्यचले ।
तदसांप्रतं न हि महायशसो महिलाजनेन कथयन्ति कथाम् ॥ ५९ ॥

स्वमतं प्रमेतुमिह यो यतते स वधूजनोऽस्तु यदि वाऽस्त्वितरः ।
यतितव्यमेव खलु तस्य जये निजपक्षरक्षणपरैर्भगवन् ॥ ६० ॥

अत एव गार्ग्यभिधया कलहं सह याज्ञवल्क्यमुनिराडकरोत् ।
जनकस्तथा सुलभयाऽचलया किममी भवन्ति न यशोनिधयः ॥ ६१ ॥

इति युक्तिमद्गदितमाकलयन्मुदितान्तरः श्रुतिसरिज्जलधिः ।
स तया विवादमधिदेवतया वचसामियेष विदुषां सदसि ॥ ६२ ॥

अथ सा कथा प्रववृते स्म तयोरुभयोः परस्परजयोत्सुकयोः ।
मतिचातुरीरचितशब्दझरी श्रुतिविस्मयीकृतविचक्षणयोः ॥ ६३ ॥

अनयोर्विचित्रपदयुक्तिभरैर्निशमय्य संकथनमाकलितम् ।
न फणीशमप्यतुलयन्न पर्षी न गुरुं कविं किमपरं जगति ॥ ६४ ॥

न दिवा न निश्यपि च वादकथा विरराम नैयमिककालमृते ।
इति जल्पतोः समयनल्पधियोर्दिवसाश्च सप्त दश चात्यगमन् ॥ ६५ ॥

अथ शारदाऽकृतकवाक्प्रमुखेष्वखिलेषु शास्त्रनिचयेषु परम् ।
तमजय्यमात्मनि विचिन्त्य मुनिं पुनरप्यचिन्तयदिदं तरसा ॥ ६६ ॥

अतिबाल्य एव कृतसंन्यसनो नियमैः परैरविधुरश्च सदा ।
मदनागमेष्वकृतबुद्धिरसौ तदनेन संप्रति जयेयमहम् ॥ ६७ ॥

इति संप्रधार्य पुनरप्यमुना कथने प्रसक्तमथ संगतितः ।
यमिनं सदस्यमुमपृच्छदसौ कुसुमास्त्रशास्त्रहृदयं विदुषी ॥ ६८ ॥

कलाः कियन्त्यो वद पुष्पधन्वनः किमात्मिकाः किंच पदं समाश्रिताः ।
पूर्वे च पक्षे कथमन्यथा स्थितिः कथं युवत्यां कथमेव पूरुषे ॥ ६९ ॥

नेतीरितः किञ्चिदुवाच शङ्करो विचिन्तयन्नत्र चिरं विचक्षणः ।
तासामनुक्तौ भविताऽल्पवेदिता भवेत्तदुक्तौ मम धर्मसंक्षयः ॥ ७० ॥

इति संविचिन्त्य स हृदाऽऽशु तदाऽनवबुद्धपुष्पशरशास्त्र इव ।
विदितागमोऽपि सुरिराड्यिषुर्नियमं जगाद जगति व्रतिनाम् ॥ ७१ ॥

इह मासमात्रमवधिः क्रियतामनुमन्यते हि दिवसस्य गणः ।
तदनन्तरं सुदति हारयसि भोः कुसुमास्त्रशास्त्रनिपुणत्वमपि ॥ ७२ ॥

उररीकृतं सति तथेति तयाऽऽक्रमते स्म योगिमृगराड् गगनम् ।
श्रुतविग्रहः श्रुतविनेययुतो दधदभ्रचारमथ योगदृशा ॥ ७३ ॥

स ददर्श कुत्रचिदमर्त्यमिव त्रिदिवच्युतं विगतसत्त्वमपि ।
मनुजेश्वरं परिवृतं प्रलपत्प्रमदाभिरार्तिमदमात्यजनम् ॥ ७४ ॥

अथो निशाखेटवशादटव्यां मूले तरोर्मोहशात्परासुम् ।
तं वीक्ष्य मार्गेऽमरुकं नृपालं सनन्दनं प्राह स संयमीन्द्रः ॥ ७५ ॥

सौन्दर्यसौभाग्यनिकेतसीमाः परःशता यस्य पयोरुहाक्ष्यः ।
स एष राजाऽमरुकाभिधानः शेते गतासुः श्रमतो धरण्याम् ॥ ७६ ॥

प्रविश्य कायं तमिमं परासोर्नृपस्य राज्येऽस्य सुतं निवेश्य ।
योगानुभावात्पुनरप्युपैतुमुत्कण्ठते मानसमस्मदीयम् ॥ ७७ ॥

अन्यादृशानामदसीयनानाकुरङ्गशावाक्षीकिलकिञ्चितानाम् ।
सर्वज्ञतानिर्वहणाय सोऽहं साक्षित्वमप्याश्रयितुं समीहे ॥ ७८ ॥

इत्यूचिवांसं यतितल्लजं तं सनन्दनः प्राह मतान्त्वमेनम् ।
सर्वज्ञ नैवाविदितं तवास्ति तथाऽपि भक्तिर्मुखरं तनोति ॥ ७९ ॥

मत्स्येन्द्रनामा हि पुरा महात्मा गोरक्षमादिश्य निजाङ्गगुप्त्यै ।
नृपस्य कस्यापि तनुं परासोः प्रविश्य तत्पत्तनमाससाद ॥ ८० ॥

भद्रासनाध्यासिनि योगिवर्ये भद्राण्यनिद्राण्यभवन्प्रजानाम् ।
ववर्ष कालेषु बलाहकोऽपि सस्यानि चाशास्यफलान्यभूवन् ॥ ८१ ॥

विज्ञाय विज्ञाः सचिवा नृपस्य काये प्रविष्टं कमपीह दिव्यम् ।
समादिशन् राजसरोरुहाक्षीः सर्वात्मना तस्य वशीक्रियायै ॥ ८२ ॥

सङ्गीतलास्याभिनयादिकेषु संसक्तचेता ललितेषु तासाम् ।
स एष विस्मृत्य मुनिः समाधिं सर्वात्मना प्राकृतवद्बभूव ॥ ८३ ॥

गोरक्ष एषोऽथ गुरोः प्रवृत्तिं विज्ञाय रक्षन् बहुधाऽस्य देहम् ।
निशान्तकान्तानटनोपदेष्टा नितान्तमस्यामवदन्तरङ्गः ॥ ८४ ॥

तत्रैकदा तत्त्वनिबोधनेन निवृत्तरागं निजदेशिकं सः ।
योगानुपूर्वीमुपदिश्य निन्ये यथापुरं प्राक्तनमेव देहम् ॥ ८५ ॥

हन्तेदृशोऽयं विषयानुरागः किंचोर्ध्वरेतोव्रतखण्डनेन।
किं नोदयेत्किल्बिषमुल्बणं ते कृत्यं भवानेव कृती विवेक्तुम्॥ ८६॥

व्रतमसदीयमतुलं क्व महद् क्व च कामशास्त्रमतिगर्ह्यमिदम्।
तदपीष्यते भगवतेव यदि ध्वनदस्थितं जगदिहैव भवेत्॥ ८७॥

अधिमेदिनि प्रथयितुं शिथिलं धृतकङ्कणस्य यतिधर्ममिमम्।
भवतः किमस्त्यविदितं तदपि प्रणयान्मयोदितमिदं भगवन्॥ ८८॥

स निशम्य पद्मचरणस्य गिरं गिरति स्म गीष्पतिसमप्रतिभः।
अविगीतमेव भवता फणितं शृणु सौम्य वच्मि परमार्थमिदम्॥ ८९॥

असङ्गिनो न प्रभवन्ति कामा हरेरिवाभीरवधूसखस्य।
वज्रोलियोगप्रतिभूः स एष वत्सावकीर्णित्वविपर्ययो नः॥ ९०॥

सङ्कल्प एवाखिलकाममूलं स एव मे नास्ति समस्य विष्णोः।
तन्मूलहानौ भवपाशनाशः कर्तुः सदा स्याद्भवदोपदष्टेः॥ ९१॥

अविचार्य यस्तु वपुरायहमित्यभिमन्यते जडमतिः सुदृढम्।
तमयुद्धतत्त्वमधिकृत्य विधिप्रतिषेधशास्त्रमखिलं सफलम्॥ ९२॥

कृतधीस्त्वनाश्रममवर्णमजात्यवबोधमात्रमजमेकरसम्।
स्वतयाऽवगत्य न भजेन्निगमस्य मूर्ध्नि विधिकिङ्करताम्॥ ९३॥

कलशादि मृत्प्रभवमस्ति यथा मृदमन्तरा न जगदेवमिदम्।
परमात्मजन्यमपि तेन विना समयत्रयेऽपि न समस्ति खलु॥ ९४॥

कथमज्यते जगदशोभमिदं कलयन्मृषेति हृदि कर्मफलैः।
न फलाय हि स्वपनकालकृतं सुकृतादि जाग्रति नृणां प्रियदम्॥ ९५॥

तदयं करोतु हयमेधशतान्यमितानि विप्रहननान्यथवा।
परमार्थविन्न सुकृतैर्दुरितैरपि लिप्यतेऽस्तमितकर्तृतया॥ ९६॥

अवधीत्त्रिशीर्षमददाच्च यतीन् वृकमण्डलाय कुपितः शतशः ।
न च लोमहानिरपि तेन कृता न शतक्रतोरिति हि बह्वृचगीः ॥ ९७ ॥

बहुदक्षिणैरयजत क्रतुभिर्विबुधानतर्पयदसंख्यधनैः ।
जनकस्तथाऽप्यभयमाप परं न तु देहयोगमिति काण्ववचः ॥ ९८ ॥

न विहीयतेऽहिरिपुवद्दुरितैर्न च वर्धते जनकवत्सुकृतैः ।
न स तापमेत्यकरवं दुरितं किमहं न साध्वकरवं त्विति च ॥ ९९ ॥

तदनङ्गशास्त्रपरिशीलनमप्यमुनैव सौम्य करणेन कृतम् ।
न हि दोषकृत्तदपि शिष्टसरण्यवनार्थमन्यवपुरेत्य यते ॥ १०० ॥

इति सत्कथाः स कथनीययशा भवभीतिभञ्जनकरीः कथयन् ।
सुदुरासदं चरणचारिजनैर्गिरिशृङ्गमेत्य पुनरेव जगौ ॥ १०१ ॥

अधिसानु पश्यत विभाति गुहा पुरतःशिला समतला विपुला ।
सरसी च तत्परिसरेऽच्छजला फलभारनम्रतरुरम्यतटा ॥ १०२ ॥

परिपाल्यतामिह वसद्भिरिदं वपुरप्रमादमनवद्यगुणाः ।
अहमास्थितस्तदुचितं करणं कलयामि यावदसमेषुकलाम् ॥ १०३ ॥

इति शिष्यवर्गमनुशास्य यमिप्रवरो विसृष्टकरणोऽधिगुहम् ।
महिपस्य वर्ष्म गुरुयोगबलोऽविशदातिवाहिकशरीरयुतः ॥ १०४ ॥

अङ्गुष्ठमारभ्य समीरणं नयन् करन्ध्रमार्गाद्बहिरेत्य योगवित् ।
करन्ध्रमार्गेण शनैः प्रविष्टवान् मृतस्य यावच्चरणाग्रमेकधीः ॥ १०५ ॥

गात्रं गतासोर्वसुधाधिपस्य शनैः समास्पन्दत हृत्प्रदेशे ।
तथोदमीलन्नयनं क्रमेण तयोदतिष्ठत्स यथा पुरेव ॥ १०६ ॥

आदौ तदङ्गमुदयन्मुखकान्ति पश्चाच्छ्वासान्तनिर्यदनिलं शनकैः परस्तात् ।
उन्मीलदक्षिचलनं तदनूयदक्षिण्याकोचमुत्थितमुपात्तबलं क्रमेण ॥

तं प्राप्तजीवमुपलभ्य पतिं प्रभूतहर्षस्वनाः प्रमुदिताननपङ्कजास्ताः ।
नार्यो विरेजुररुणोदयसंप्रफुल्लपद्माः ससारसरवा इव वारिजन्यः ॥

इत्थं तासामुदितमतुलं वीक्ष्य वामेक्षणानां
आत्तप्राणं नृपमपि महामात्यमुख्याः प्रहृष्टाः ।
दध्मुः शङ्खान् पणवपटहान् दुन्दुभींश्चाभिजघ्नु-
स्तेषां घोषाः सपदि बधिरीचक्रिरे द्यां भुवं च ॥ १०९ ॥

इति श्रीमाधवीये तत्सार्वज्ञ्योपायगोचरः ।
संक्षेपशङ्करजये सर्गोऽयं नवमोऽभवत् ॥

(आदितः श्लोकाः–१०२९)

॥ दशमः सर्गः ॥

(राजदेहप्रवेशादिकथनम्)

अथ पुरोहितमन्त्रिपुरःसरैर्नरपतिः कृतशान्तिककर्मभिः ।
विहितमाङ्गलिकः स यथोचितं नगरमास्थितभद्रगजो ययौ ॥ १ ॥

समधिगम्य पुरं परिसान्त्वितप्रियजनः सचिवैः सह सम्मतैः ।
भुवमपालयदाहतशासनो नृपतिभिर्दिवमिन्द्र इवाधिराट् ॥ २ ॥

इति नृपत्वमुपेत्य वसुन्धरामवति संयमिभूभृति मन्त्रिणः ।
तमधिकृत्य परं कृतसंशया इति जजल्पुरनल्पधियो मिथः ॥ ३ ॥

मृतिमुपेत्य यथा पुनरुत्थितः प्रकृतिभाग्यवशेन तथा स्वयम् ।
नरपतिः प्रतिभाति न पूर्ववत्समुदिताखिलदिव्यगुणोदयः ॥ ४ ॥

वसु ददाति यथातिविदर्थिने वदति गीष्पतिवद्गिरमर्थवित् ।
जयति फाल्गुनवत्प्रतिपार्थिवान् सकलमप्यवगच्छति शर्ववत् ॥ ५ ॥

अनुसवनविसृत्वरैरपूर्वैर्वितरणपौरुषशौर्यधैर्यपूर्वैः ।
अनितरसुलभैर्गुणैर्विभाति क्षितिपविरेष परः पुमानिवाद्यः ॥ ६ ॥

अनृतुषु तरवः सुपुष्पिताग्रा बहुतरदुग्धदुघाश्च गोमहिष्यः ।
क्षितिरभिमतवृष्टिराढ्यसस्या स्वविहितधर्मरताः प्रजाश्च सर्वाः ॥ ७ ॥

कालस्तिष्यः सर्वदोषाकरोऽपि त्रेतामस्येत्यस्य राज्ञः प्रभावात् ।
तस्मादस्मद्राजवर्ष्म प्रविश्य प्राप्तैश्वर्यः शास्ति कश्चिद्धरित्रीम् ॥ ८ ॥

तदयं गुणवारिधिर्यथा प्रतिपद्येत न पूर्वकं वपुः ।
करवाम तथेति निश्चयं कृतवन्तः सचिवाः परस्परम् ॥ ९ ॥

अथ ते भुवि यस्य कस्यचिद्विगतासोर्वपुरस्ति देहिनः ।
अविचार्य तदाशु दह्यतामिति भृत्यान् रहसि न्ययोजयन् ॥ १० ॥

अथ राज्यधुरं धराधिपः परमाप्तेषु निवेश्य मन्त्रिषु ।
बुभुजे विषयान् विलासिनीसचिवोऽन्यक्षितिपालदुर्लभान् ॥ ११ ॥

स्फटिकफलके ज्योत्स्नाशुभ्रे मनोज्ञशिरोगृहे
वरयुवतिभिर्दीव्यन्नक्षैर्दुरोदरकेलिषु ।
अधरदशनं बाह्वाबाहं महोत्पलताडनं
रतिविनिमयं राजाऽकार्षीद्ग्लहं विजये मिथः ॥ १२ ॥

अधरजसुधाश्लेषादुच्चं सुगन्धि मुखानिल-
व्यतिकरवशात्कामं कान्ताकराचमतिप्रियम् ।
मधु मदकरं पायं पायं प्रियाः समपाययत्
कनकचषकैरिन्दुच्छायापरिष्कृतमादरात् ॥ १३ ॥

मधुमदकलं मन्दास्विन्नं मनोहरभाषणं
निभृतपुलकं सीत्काराढ्यं सरोरुहसौरभम् ।
दरमुकुलिताक्षीपक्ष्मजं विसृत्वरमन्मथं
प्रचरदलकं कान्तावक्त्रं निपीय कृती नृपः ॥ १४ ॥

विघृतजघनं संदष्टोष्ठं प्रणुन्नपयोधरं
प्रसृतभणितं प्राप्तोत्साहं रणन्मणिमेखलम् ।
निभृतकरणं नृत्यद्गात्रं गतेतरभावनं
प्रसृमरसुखं प्रादुर्भूतं किमप्यपदं गिराम् ॥ १५ ॥

मनसिजकलातत्त्वाभिज्ञो मनोज्ञविचेष्टितः
सकलविषयव्यापृत्ताक्षः सदानुसृतोद्यमः ।
कृतकुचगुरूपास्त्याऽत्यन्तं सुनिर्वृतमानसो
निधुवननवब्रह्मानन्दं निरर्गलमन्वभूत् ॥ १६ ॥

पुरेव भोगान् बुभुजे महीभृत्स योगिनीभिः सहितोऽप्यरंस्त ।
कन्दर्पशास्त्रानुगतः प्रवीणैर्वात्स्यायने तत्त्व निरीक्षताद्धा ॥ १७ ॥

वात्स्यायनप्रोदितसूत्रजातं तदीयभाष्यं च निरीक्ष्य सम्यक् ।
स्वयं व्यधत्ताभिनवार्थगर्भं निबन्धमेकं नृपवेषधारी ॥ १८ ॥

पाराशर्यवनिभृति प्रविश्य राज्ञो वर्ष्मैवं विहरति तद्विलासिनीभिः ।
स्पष्टं तत्समयमतीतमस्य शिष्या रक्षन्तो वपुरितरेतरं जजल्पुः ॥

आचार्यैरवधिरकारि मासमात्रं सोऽतीतः पुनरपि पञ्चषाश्च पक्षाः ।
अद्यापि स्वकरणमेत्य नः सनाथान् कर्तुं तन्मनसि न जायतेऽनुकम्पा ॥

किं कुर्मः क नु मृगयामहे क यामः
को जानीत वसतीति नोऽभिदध्यात् ।

विज्ञातुं कथमिममीश्महे विचिन्त्या-
प्यासिन्धु क्षितितलमन्यगात्रगूढम् ॥ २१ ॥

गुरुणा करुणानिधिना ह्यधुना यदि नो निहिता विहितास्त्यजिताः ।
जगति क्व गतिर्भजतां त्यजतां स्वपदं त्रिपदन्तकरं तदिदम् ॥ २२ ॥

निःशेषेन्द्रियजाड्यकृन्ननवाह्लादं मुहुस्तन्वती
नित्याश्लिष्टरजोयतीशचरणाम्भोजाश्रया श्रेयसी ।
निष्प्रत्यूहविजृम्भमाणवृजिनस्योद्वासना वासना
निःसीमा हृदयेन कल्पितपरीरम्भा चिरं भाव्यते ॥ २३ ॥

फलितैरिव सत्त्वपादपैः परिणामैरिव योगसम्पदाम् ।
समयैरिव वैदिकश्रियां सशरीरैरिव तत्त्वनिर्णयैः ॥ २४ ॥

सघनैर्निजलाभवैभवात् सकुटुम्बैरुपशान्तिकान्तया ।
अतदन्यजयाऽखिलात्मकैरनुगृह्येय कदा नु धामभिः ॥ २५ ॥

अविनयं विनयन्नसतां सतामतिरयं तिरयन् भवपावकम् ।
जयति यो यतियोगभृतां वरो जगति मे गतिमेष विधास्यति ॥ २६ ॥

विगतमोहतमोहतिमाप्य यं विधुतमायतमा यतयोऽभवन् ।
भमृतदस्र तदस्य दृशः सुतावववतरेम तरेम शुगर्णवम् ॥ २७ ॥

शुभाशुभविभाजकस्फुरणदृष्टिसृष्टिधयः
क्षपान्धमतपान्थदुष्कथकदम्बकुक्षिंभरिः ।
कदा भवसि मे पुनःपुनरनाद्यविद्यातमः
प्रमृद्य गलितद्वयं पदमुदञ्चयन्नद्वयम् ॥ २८ ॥

मर्त्यानां निजपादपङ्कजजुषामाचार्य वाचा यया
रुन्धानो मतिकल्मषं त्वमिह किंकुर्वाणनिर्वाणया ।

द्राङ् नायास्यसि चेत्सुधीकृतपरीहासस्य दासस्य ते
दुःखान्तो न भवेदितीक्ष्व स पुनर्जानीहि भीनीहि मा ॥ २९ ॥

इति खेदमुपेयुषि मित्रजने प्रतिपन्नयतिक्षितिभृन्महिमा ।
शुचमर्थवता शमयन्वचसा निजगाद सरोरुहपाद इदम् ॥ ३० ॥

पर्याप्तं नः कर्तव्यमुपेत्यात्र समुद्रायः
कृत्वोत्साहं भूमिमशेषामपिधानात् ।
अन्वेष्यामो भूविवराण्यप्यथ च द्यां
यद्वद्देवं देवमनुष्यादिषु गूढम् ॥ ३१ ॥

अनिर्विण्णचेताः समास्थाय यत्नं सुदुष्प्रापमप्यर्थमाप्नोत्यवश्यम् ।
मुहुर्विघ्नजालैः सुरा हन्यमानाः सुधामप्यवापुह्यनिर्विण्णचित्ताः ॥ ३२ ॥

यदप्यन्यगात्रप्रतिच्छन्नरूपो दुरन्वेषणः स्याद्गुरुर्नस्तथापि ।
स्वभानूदरस्थः शशीव प्रकाशैस्तदीयैर्गुणैरेव वेत्तुं स शक्यः ॥ ३३ ॥

इक्षुचापागमापेक्षया निर्गतो वर्त्म तस्योचितं कृष्णवर्त्मद्युतिः ।
विभ्रमाणां पदं सुभ्रुवां भूपतेः प्राप्तुमर्हत्यकामाग्रणीः संयमी ॥ ३४ ॥

नित्यतुष्ट्याग्रयाप्याश्रिते निर्वृताः प्राणिनो रोगशोकादिना नेक्षिताः ।
दस्युपीडोज्झिताः स्वस्वधर्मे रताः कालवर्षी स्वराण्मेदिनी कामधुः ॥

तदिहाऽऽलस्यमपास्य विचेतुं निरवधिसंसृतिजलधेः सेतुम् ।
देशिकवरपदकमलं यामो न वृथाऽनेहसमत्र नयामः ॥ ३६ ॥

इति जलरुहपदवचनं सर्वे मनसि निधाय निरुद्धदर्गे ।
क्वचिदत्र निवेश्य शरीरं रक्षितुमन्वे निरगुरुदारम् ॥ ३७ ॥

ते चिन्वन्तः शैलाच्छैलं विपयाद्विषयं द्रुतमनुवेलम् ।
प्रापुर्धिक्कृतविबुधनिदेशान् स्फीतानमरकनृपतेर्देशान् ॥ ३८ ॥

भूत्वा पुनरप्युत्थितमेनं श्रुत्वा चैन्यदिलीपसमानम् ।
त्यक्त्वा विरहजदैन्यममन्दं मत्वाऽऽचार्यं धैर्यमविन्दन् ॥ ३९ ॥

ते च ज्ञात्वा गानविलोलं तरुणीसक्तं धरणीपालम् ।
विविशुः स्वीकृतगायकवेषा नगरं विदितसमस्तविशेषाः ॥ ४० ॥

राज्ञे ज्ञापितविद्यातिशयास्ते तत्संग्रहविधृताग्निसपाः ।
रमणीशतमध्यगमवनीन्द्रं ददृशुस्ताराधृतमिव चन्द्रम् ॥ ४१ ॥

वरचामरकरतरुणीकङ्कणरञ्जितमनोहरपश्चाद्भागम् ।
गीतिगतिज्ञोद्गीतश्रुतिसुखतानसमुल्लसदग्रिमदेशम् ॥ ४२ ॥

धृतचामीकरदण्डसितातपवारणरञ्जितरत्नकिरीटम् ।
श्रितविग्रहमिव रतिपतिमाश्रितभुवमिव सान्तःपुरममरेशम् ॥ ४३ ॥

रुचिरवेषाः समासाद्य तां संसदं नयनसंज्ञावितीर्णासना भूभुजा ।
समतिसृष्टास्ततः सुस्वरं मूर्च्छनापदविदस्ते जगुर्मोहयन्तः सभाम् ॥

भृङ्ग तव सङ्गतिमवाप्य गिरिशृङ्गे तुङ्गविटपिनि सङ्गमजुषि त्वदङ्गे ।
स्वाङ्गरचिताः सकलगान्तरङ्गाः संगमकृते भङ्गमुपयन्ति भृङ्गाः ॥

पञ्चशरसमयसञ्चयकृते प्राञ्चं मुञ्चसिवेह सञ्चरसि प्रपञ्चम् ।
पञ्चजनमुख पञ्चमुखमप्यनञ्चंस्त्वं च गतिरिति किंच किल वञ्चितोऽसौ ॥

पर्वशशिमुख सर्वमपहाय पूर्वं कुर्वेदिह गर्वमनुसृत्य हृदपूर्वम् ।
न स्मरसि वस्त्वस्मदीयमिति कस्मात्संस्मर तदस्मर परमस्मदुक्त्या ॥

नेतिनेत्यादिनिगमवचनेन निपुणं निषिध्य मूर्तामूर्तराशिम् ।
यदशक्यपनिह्नवं स्वात्मरूपतया जानन्ति कोविदास्तत्त्वमसि तत्परम् ॥

स्वाधमुत्पाद्य विश्वमनुप्रविश्य गूढमन्नमयादिकोशतुषजाले ।
कलयो विविच्य युक्त्यवघाततो यत्तण्डुलवदाददति तत्त्वमसि तत्त्वम् ॥

विषमविषयेषु सञ्चारिणोऽक्षाश्वान् दोषदर्शनकशाभिघाततः ।
स्वैरं संनिवर्त्य स्वान्तरश्मिभिर्धीरा बध्नन्ति यत्र तत्त्वमसि तत्त्वम् ॥

व्यावृत्तजाग्रदादिष्वनुस्यूतं तेभ्योऽन्यदिव पुष्पेभ्य इव सूत्रम् ।
इति यदौपाधिकत्रयपृथक्त्वेन विदन्ति सूरयस्तत्त्वमसि तत्त्वम् ॥ ५१ ॥

पुरुष एवेदमित्यादिवेदेषु सर्वकारणतया यस्य सार्वात्म्यम् ।
हाटकस्येव मुकुटादितादात्म्यं समाम्नायते तत्त्वमसि तत्त्वम् ॥ ५२ ॥

यश्चाहमत्र वर्ष्मणि भामि सोऽसौ
योऽसौ विभाति रविमण्डले सोऽहमिति ।
वेदवादिनो व्यतिहारतो यद्-
अध्यापयन्ति यत्नतस्तत्त्वमसि तत्त्वम् ॥ ५३ ॥

वेदानुवचनसद्दानमुखधर्मैः श्रद्धयाऽनुष्ठितैर्विधया युक्तैः ।
विविदिषन्त्यत्यन्तविमलस्वान्ता ब्राह्मणा यद्ब्रह्म तत्त्वमसि तत्त्वम् ॥

शमदमोपरमादिसाधनैर्धीराः स्वात्मनाऽऽत्मनि यदन्विष्य कृतकृत्याः ।
अधिगतामितसच्चिदानन्दरूपा न पुनरिह खिद्यन्ते तत्त्वमसि तत्त्वम् ॥

अविगीतमेवं नरपतिराकर्ण्य वर्णिनात्मार्थम् ।
विससर्ज परितोषात्तानभिज्ञातकर्तव्यः ॥ ५६ ॥

उद्बोधितः सदसि तैरवलम्ब्य मूर्च्छां
निर्गत्य राजतनुतो निजमाविवेश ।
गात्रं पुरोदितनयेन स देशिकेन्द्रः
संज्ञामवाप्य च पुरेव समुत्थितोऽभूत् ॥ ५७ ॥

तदनु कुहरमेत्य पूर्वदृष्टं नरनिभृत्यविसृष्टनायकेन ।
निजवपुरवलोक्य दह्यमानं झटिति स योगधुरन्धरो विवेश ॥ ५८ ॥

सपदि दहनशान्तये महान्तं नरमृगरूपमधोक्षजं शरण्यम् ।
स्तुतिभिरधिकलालसत्पदाभिस्त्वरितमतोषयदात्मवित्प्रधानः ॥ ५९ ॥

नरहरिकृपया ततः प्रशान्ते प्रबलज्वरे स हुताशने प्रविष्टः ।
निरगमदचलेन्द्रकन्दरान्ताद्विधुरिव वक्त्रविलाद्विधुन्तुदस्य ॥ ६० ॥

तदनु शमधनाधिपो विनेयैश्चिरविरहादतिवर्धमानहार्दैः ।
सनक इव वृतः सनन्दनाद्यैर्जिगमिषु राजनि मण्डनस्य गेहम् ॥६१॥

तदनु सदनमेत्य पूर्वदृष्टं गगनपथाद्गलितक्रियाभिमानम् ।
विषयविपिनिवृत्तपंशुवैरतनुत मण्डनमिश्रमक्षिपात्रम् ॥ ६२ ॥

तं समीक्ष्य नभसश्च्युतं स च प्राञ्जलिः प्रणतपूर्वविग्रहः ।
अर्हणाभिरभिपूज्य तस्थिवानीक्षणैरनिमिषैः पिबन्निव ॥ ६३ ॥

स विश्वरूपो बत सत्यवादी पपात पादाम्बुजयोर्यतीशः ।
गृहं शरीरं मम यच्च सर्वं तवेति वादी मुदितो महात्मा ॥ ६४ ॥

प्रेयसा प्रथममर्चितं मुनिं प्राप्तविष्टरमुपस्थितं बुधैः ।
प्रश्रयावनतमूर्तिरब्रवीच्छारदाऽभिवदने विशारदा ॥ ६५ ॥

ईशानः सर्वविद्यानामीश्वरः सर्वदेहिनाम् ।
ब्रह्मणोऽधिपतिर्ब्रह्मन् भवान् साक्षात्सदाशिवः ॥ ६६ ॥

सदसि मामविजित्य तथैव यन्मदनशासनकामकलास्वपि ।
तदवबोधकृते कृतिमाचरस्तदिह मर्त्यचरित्रविडम्बनम् ॥ ६७ ॥

त्वया यदावां विजितौ परात्मन तत् त्रपामावहतीव्य सर्वथा ।
कृताभिभूतिर्नि मयूखशालिना निशाकरादेरपकीर्तये खलु ॥ ६८ ॥

आदायान्यं धाम कामं प्रयासाम्यर्हस्यच्छं मामनुज्ञातुमर्हन् ।
इत्यामन्त्र्यान्तर्हिता योगदाद्रत्या पश्यन् देवी प्राज्यकान्ता प्रभाते ॥

जानामि त्वां देवि देवस्य धातुर्भार्यामिष्टामष्टमूर्तेः सगर्भ्याम् ।
वाचामाद्यां देवतां विश्वगुर्वीं चिन्मात्रामप्यत्र लक्ष्म्यादिरूपाम् ॥७०॥

तस्मादस्मत्कल्पितेष्वर्च्यमाना स्थानेषु त्वं शारदाख्या दिशन्ती ।
इष्टानर्थानृष्यशृङ्गादिकेषु क्षेत्रेष्वास्स्व प्राप्तसंनिधाना ॥ ७१ ॥

तथेति संश्रुत्य सरस्वती सा प्रायात्स्वियं धाम विनामहस्य ।
अदर्शनं तत्र सतीस्य सर्वं आकस्मिकं विस्मयमीयुरुच्चैः ॥ ७२ ॥

तस्या यतीशजितभर्तृयवित्त्वजात-
वैवन्ध्यतेमवशुचा भुवमस्पृशन्त्याः ।
अन्तर्विमेक्ष्य मुदितोऽजनि मण्डनोऽपि
तत्साधु वीक्ष्य मुमुदे यतिशेखरश्च ॥ ॥ ७३ ॥

मण्डनमिश्रोऽप्यथ विधिपूर्वं दत्त्वा वित्तं यागे सर्वम् ।
आत्मारोपितशोचिष्केशो भेजे शङ्करमस्तमिताशः ॥ ७४ ॥

संन्यासगृह्यविधिना सकलानि कर्मा-
प्यह्नाय शङ्करगुरुर्विदुषोऽस्य कुर्वन् ।
कर्णे जगौ किमपि तत्त्वमसीति वाक्यं
कर्णेजपं निखिलसंसृतिदुःखहानेः ॥ ७५ ॥

संन्यासपूर्वं विधिवद्विमिश्रे पश्चाद्गुपादिक्षदयाऽऽत्मतत्त्वम् ।
आचार्यवर्यः श्रुतिमस्तकस्थं तदादिवाक्यं पुनराबभाषे ॥ ७६ ॥

त्वं नासि देहो घटवद्दृश्यनात्मा रूपादिमत्त्वादिह जातिमत्त्वात् ।
ममेति भेदप्रथनादभेदसंप्रत्ययं विद्धि विपर्ययोत्थम् ॥ ७७ ॥

लोप्यो हि लोप्यव्यतिरिक्तलोपको दृष्टो घटादिः खलु तादृशी तनुः ।
दृश्यत्वहेतोर्व्यतिरेकसाधने त्वचः शरीरे कथनात्स्वतागतिः ॥ ७८ ॥

नापीन्द्रियाणि खलु तानि च साधनानि
दात्रादिवत्कथममीषु तवाऽऽत्मभावः ।
चक्षुर्मदीयमिति भेदगतेरमीषां
स्वप्नादिभावविरहाच्च घटादिसाम्यम् ॥ ७९ ॥

यद्यात्मतैषां समुदायगा स्यादेकव्ययेनापि भवेन्न तद्धीः ।
प्रत्येकमात्मत्वमुदीर्यते चेन्नश्येच्छरीरं बहुनायकत्वात् ॥ ८० ॥

आत्मत्वमन्यतमगं यदि चक्षुरादेश्चक्षुर्विनाशसमये स्मरणं न हि स्यात् ।
एकाश्रयत्वनियमात्स्मरणानुभूत्योर्दृष्टश्रुतार्थविषयावगतिश्च न स्यात् ॥

मनोऽपि नाऽऽत्मा करणत्वहेतोर्मनो मदीयं गतमन्यतोऽभूत् ।
इति प्रतीतेर्व्यभिचारितायाः सुप्तौ च तच्चिन्मनसोर्विविक्तता ॥ ८२ ॥

अनयैव दिशा निराकृता न च बुद्धेरपि चाऽऽत्मता स्फुटम् ।
अपि भेदगतेरनन्वयात्करणादाविव बुद्धिमुज्झ भोः ॥ ८३ ॥

नाहंकृतिश्चरमधातुपदप्रयोगात्प्राणा मदीया इति लोकवादात् ।
प्राणोऽपि नाऽऽत्मा भवितुं प्रगल्भः सर्वोपसंहारिणि सन्सुषुप्ते ॥ ८४ ॥

एवं शरीराद्यतिरिक्त आत्मा त्वंशब्दवाच्योऽभिहितोऽत्र वाक्ये ।
तदोदितं ब्रह्म जगन्निदानं तथा तयैक्यं पदयुग्मबोध्यम् ॥ ८५ ॥

कथं तदैक्यं प्रतिपादयेद्वचः सर्वज्ञसंमूढपदाभिषिक्तयोः ।
न ह्येकता संतमसप्रकाशयोः संदृष्टपूर्वा न च दृश्यतेऽधुना ॥ ८६ ॥

सत्यं विरोधगतिरस्ति [illegible] वाच्यगेयं
सोऽयं पुमानितिवदत्र विरोधहानेः ।
आदाय वाच्यमविरोधि पदद्वयं तत्
लक्ष्यैक्यबोधनपरं ननु को विरोधः ॥ ८७ ॥

जहीहि देहादिगतामहंधियं चिरार्जितां कर्मशतैः सुदुस्त्यजाम् ।
विवेकबुद्ध्या परमेव सन्ततं ध्यायाऽऽत्मभावेन यतो विमुक्तता ॥

साधारणे वपुषि काकमृगालवह्नि-
मालादिकस्य ममतां त्यज दुःखहेतुम् ।
तद्वज्जहीहि बहिरर्थगतां च विद्धं-
थित्तं बधान परमात्मनि निर्विशङ्कम् ॥ ८९ ॥

तीरात्तीरं संचरन् दीर्घमत्स्यस्तीराद्भिन्नो लिप्यते नापि तेन ।
एवं देही स्वप्नजाग्रद्दशादौ तस्माद्भिन्नो नापि तद्धर्मको वा ॥ ९० ॥

जाग्रत्स्वप्नसुषुप्तिलक्षणमदोऽवस्थात्रयं चिद्घनौ
त्वय्येवानुगते मिथो व्यभिचरद्धीसंभ्रमज्ञानतः ।
कल्प्यं रज्ज्विदमंशके वसुमतीच्छिद्राहिदण्डादिवत्
तद्भासि तुरीयमुज्झितभयं मा त्वं पुरेव भ्रमीः ॥ ९१ ॥

प्रत्यक्तमं परपदं विदुषोऽन्तिकस्थं
दूरं तदेव परिमूढमतेर्जनस्य ।
अन्तर्बहिश्च चितिरस्ति न वेति कश्चि-
चिन्वन् बहिर्बहिरहो महिमात्मशक्तेः ॥ ९२ ॥

यथा प्रपायां बहवो मिलन्ते क्षणे द्वितीये बत भिन्नमार्गाः ।
प्रयान्ति तद्वद्बहुनामभाजो गृहे भवन्त्यत्र न कश्चिदन्ते ॥ ९३ ॥

सुखाय यत्क्रियते दिवानिशं सुखं न किञ्चिद्बहुदुःखमेव तत् ।
विना न हेतुं सुखजन्म दृश्यते हेतुश्च हेत्वन्तरसंनिधौ भवेत् ॥ ९४ ॥

परिपक्वमतेः सकृत् श्रुतं जनयेदात्मधियं श्रुतेर्वचः ।
परिमन्दमतेः शनैः शनैर्गुरुपादाब्जनिषेवणादिना ॥ ९५ ॥

प्रणवाभ्यसनोक्तकर्मणोः करणेनापि गुरोर्निषेवणात् ।
अपगच्छति मानसं मलं क्षमते तत्त्वमुदीरितं ततः ॥ ९६ ॥

मनोऽनुवर्तेत दिवानिशं गुरौ गुरुर्हि साक्षाच्छिव एव तत्त्ववित् ।
निजानुवृत्त्या परितोषितो गुरुर्विनेयवर्गं कृपया हि वीक्षते ॥ ९७ ॥

सा कल्पवल्लीव निजेष्टमर्थं फलत्यवश्यं किमकार्यमस्याः ।
आज्ञा गुरोस्तत्परिपालनीया सा मोदमानीय विधातुमिष्टा ॥ ९८ ॥

गुरूपदिष्टा निजदेवता चेत्कुप्येत्तदा पालयिता गुरुः स्यात् ।
रुष्टे गुरौ पालयिता न कश्चिद्गुरौ न तस्माज्जनयेत कोपम् ॥ ९९ ॥

पुमान्पुमर्थं लभतेऽपि चोदितं भजन्निवृत्तः प्रतिषिद्धसेवनात् ।
विधिं निषेधं च निवेदयत्यसौ गुरोरनिष्टच्युतिरिष्टसंभवः ॥ १०० ॥

आराधितं दैवतमिष्टमर्थं ददाति तस्याधिगमो गुरोः स्यात् ।
नो चेत्कथं वेदितुमीश्वरोऽयमतीन्द्रियं दैवतमिष्टदं नः ॥ १०१ ॥

तुष्टे गुरौ तुष्यति देवतागणो रुष्टे गुरौ रुष्यति देवतागणः ।
सदाऽऽत्मभावेन सदात्मदेवताः पश्यन्नसौ विश्वमयो हि देशिकः ॥

एवं पुराणगुरुणा परमात्मतत्त्वं
शिष्टो गुरोश्चरणयोर्निपपात तस्य ।
धन्योऽस्म्यहं तव गुरो करुणाकटाक्ष-
पातेन पातिततमा इति भाषमाणः ॥ १०३ ॥

ततः समादिश्य सुरेश्वराख्यां दिगङ्गनाभिः क्रियमाणसख्याम् ।
सच्छिष्यतां भाष्यकृतश्च मुख्यामवाप तुच्छीकृतधातृसौख्याम् ॥

निखिलनिगमचूडाचिन्तया हन्त यावत्
स्वमनवधिकसौख्यं निर्विशन्निर्विशङ्कम् ।

महुतिथमभितोऽसौ नर्मदां नर्मदां तां
मगधभुवि निवासं निर्ममे निर्ममेन्द्रः ॥ १०५ ॥

इति वशीकृतमण्डनपण्डितः प्रणतमस्करणत्रयदण्डितः ।
सकलसद्गुणमण्डलमण्डितः स निरगात्कृतदुर्मतखण्डितः ॥ १०६ ॥

कुसुमितविविधपलाशभ्रमदलिकुलगीतमधुरस्वनम् ।
पश्यन् विपिनमयासीदाशां कीनाशपालितामेषः ॥ १०७ ॥

तत्र महाराष्ट्रमुखे देशे ग्रन्थान् प्रचारयन् प्राज्ञतमः ।
शमितमतान्तरमानः शनकैः सनकोपमोऽगमच्छ्रीशैलम् ॥ १०८ ॥

प्रफुल्लमल्लिकावनप्रसङ्गसङ्गतामित-
प्रकाण्डगन्धबन्धुरप्रवातधूतपादपम् ।
सदामदद्विपाधिपप्रहारशार्ङ्कपरि
व्रजं भुजङ्गभूषणप्रियं स्वयम्भुकौशलम् ॥ १०९ ॥

कलिकल्मषभङ्गायां सोऽद्रेराराचलत्तरङ्गायाम् ।
अधरीकृततुङ्गायां सस्नौ पातालगामिगङ्गायाम् ॥ ११० ॥

नमन्मोहभङ्गं नभोलेहिशृङ्गं त्रुटत्तापपङ्कं रटन्धिभृङ्गम् ।
समाश्लिष्टगङ्गं प्रहृष्टान्तरङ्गं तमारुह्य तुङ्गं ददर्शेशलिङ्गम् ॥ १११ ॥

प्रणमद्भवबीजभर्जनं प्रणिपत्यामृतसम्पदार्जनम् ।
प्रमुमोद स मल्लिकार्जुनं भ्रमराम्बासचिवं नतार्जुनम् ॥ ११२ ॥

तीररुद्भिः कृष्णायास्तीरेऽवात्सीत्तिरोहितोष्णायाः ।
आवर्जिततृष्णाया आचार्येन्द्रो निरस्तकार्ष्णायाः ॥ ११३ ॥

तत्रातिचित्रपदमत्रभवान पवित्रकीर्तिर्विचित्रसुचरित्रनिधिः सुधीन्द्रान् ।
अग्राहयत्स्वकृतमसद्ग्रहनिग्रहार्थमस्यान् समग्रसुगुणान् महदग्रयायी ॥

अध्यापयन्तमसदर्थनिरासपूर्वं किन्त्वन्यतीर्थयशसं श्रुतिभाष्यजातम् ।
आक्षिप्य पाशुपतवैष्णवनीरशैवमाहेश्वराश्च विजिता हि सुरेश्वरार्यैः ॥

केचिद्विसृज्य मतमात्म्यममुष्य शिष्य-
भावं गता विगतमत्सरमानदोषाः ।
अन्ये तु मन्युवशमेत्य जघन्यचित्ता
निन्युः क्षणं निधनमस्य निरीक्षमाणाः ॥ ११६ ॥

वेदान्तीकृतनीचशूद्रवचसो वेदाः स्वयं कल्पनाः
पापिष्ठाः स्वमपि त्रयीपथमपि प्रायो दहन्तः खलाः ।
साक्षाद्ब्रह्मणि शङ्करे विदधति स्पर्धानिबद्धां मतिं
कृष्णे पौण्ड्रकवत्तथा न चरमां किं ते लभन्ते गतिम् ॥

वाणी काणभुजी च नैव गणिता लीना क्वचित्कापिली
शैवं चाशिवभावमेति भजते गर्हापदं चार्हतम् ।
दीर्घं दुर्गतिमश्नुते भुवि जनः पुष्णाति को वैष्णवं
निष्णातेषु यतीशशक्तिषु कथाकेलीकृताशक्तिषु ॥ ११८ ॥

तथागतकथा गता तदनुयायि नैयायिकं
वचोऽजनि न चोदितो वदति जातु तौतातितः ।
निदग्धति न दग्धधीर्विदितचापलं कापिलं
त्रिनिर्दयविनिर्दलद्विमतसङ्करे शङ्करे ॥ ११९ ॥

इति श्रीमाधवीये तत्कलाज्ञत्वप्रपञ्चनम् ।
संक्षेपशङ्करजये सर्गोऽयं दशमोऽभवत् ॥

(आदितः श्लोकाः—११४८)

॥ एकादशः सर्गः ॥

(उग्रभैरववधः)

तत्रैकदाच्छादितनैजदोषः पौलस्त्यवत्कल्पितसाधुवेषः ।
निर्मानमायं स्थितकार्यशेषः कापालिकः कश्चिदनल्पदोषः ॥ १ ॥

असावपश्यन्मदनाद्यवश्यं वश्येन्द्रियार्थैर्मुनिभिर्विमृग्यम् ।
आदिश्य भाष्यं सपदि प्रशस्यमासीनमाश्रित्य मुनिं रहस्यम् ॥ २ ॥

दृष्ट्वैव हृष्टः स चिरादभीष्टं निर्धार्य संसिद्धमिव स्वमिष्टम् ।
महद्विशिष्टं निजलाभतुष्टं विस्पष्टमाचष्ट च कृत्यशिष्टम् ॥ ३ ॥

गुणांस्तवाकर्ण्य मुनेऽनवद्यान्सार्वज्ञ्यसौशील्यदयालुताद्यान् ।
द्रष्टुं समुत्कण्ठितचित्तवृत्तिर्भवन्तमागां विदितप्रवृत्तिः ॥ ४ ॥

त्वमेक एवात्र निरस्तमोहः पराकृतद्वैतिवचःसमूहः ।
आभासि दूरीकृतदेहमानः शुद्धाद्वये योजितसर्वमानः ॥ ५ ॥

परोपकृत्यै प्रगृहीतमूर्तिरमर्त्यलोकेष्वपि गीतकीर्तिः ।
कटाक्षलेशार्दितसज्जनार्तिः सदुक्तिसम्पादितविश्वपूर्तिः ॥ ६ ॥

गुणाकरत्वाद्भुवनैकमान्यः समस्तविच्चादभिमानशून्यः ।
विजित्वरत्वाद्गलहस्तितान्यः स्वात्मप्रदत्वाच्च महावदान्यः ॥ ७ ॥

अशेषकल्याणगुणालयेषु परावरज्ञेषु भवादृशेषु ।
कार्यार्थिनः क्वाप्यनवाप्य कामं न यान्ति दुष्प्रापमपि प्रकामम् ॥

तस्मान्महत्कार्यमहं प्रपद्य निर्वर्तितं सर्वविदा त्वयाऽद्य ।
कपालिनं प्रीणयितुं यतिष्ये कृतार्थमात्मानमतः करिष्ये ॥ ९ ॥

अनेन देहेन सदैव गन्तुं कैलासमीशेन समं च रन्तुम् ।
अतोऽयं तीव्रतपोभिरुग्रं सुदुष्करैरब्दशतं समग्रम् ॥ १० ॥

तुष्टोऽब्रवीन्मां गिरिशः पुमर्थमभीप्सितं प्राप्स्यसि मत्प्रियार्थम् ।
जुहोषि चेत्सर्वविदः शिरो वा हुताशने भूमिपतेः शिरो वा ॥ ११ ॥

एतावदुक्त्वाऽन्तरधान्महेशस्तदादि तत्संग्रहणे धृताशः ।
चराम्यथापि क्षितिपो न लब्धो न सर्वविच्चैव मयोपलब्धः ॥ १२ ॥

दिष्ट्याऽद्य लोकस्य हिते चरन्तं सर्वज्ञमद्राक्षमहं भवन्तम् ।
इतः परं सेत्स्यति मेऽनुबन्धः सन्दर्शनान्तो हि जनस्य बन्धः ॥ १३ ॥

मूर्धाभिषिक्तस्य शिरःकपालं मुनीशितुर्वा मम सिद्धिहेतुः ।
आद्यं पुनर्मे मनसाऽप्यलभ्य ततः परं तत्रभवान् प्रमाणम् ॥ १४ ॥

शिरःप्रदानेऽद्भुतकीर्तिलाभस्तवापि लोके मम सिद्धिलाभः ।
आलोच्य देहस्य च नश्वरत्वं यद्रोचते सत्तम तत्कुरु त्वम् ॥ १५ ॥

तद्याचितुं न क्षमते मनो मे को वेष्टदायि स्वशरीरमुज्झतु ।
भवान् विरक्तो न शरीरमानी परोपकाराय धृतात्मदेहः ॥ १६ ॥

जनाः परक्लेशकथानभिज्ञा नक्तं दिवा स्वार्थकृतात्मचित्ताः ।
रिपुं निहन्तुं कुलिशाय वज्री दाधीचमादात्किल वाञ्छितास्थि ॥१७॥

दधीचिमुख्याः क्षणिकं शरीरं त्यक्त्वा परार्थे स्म यशःशरीरम् ।
प्राप्य स्थिरं सर्वगतं जगन्ति गुणैरनर्घ्यैः किल रञ्जयन्ति ॥ १८ ॥

वपुर्धरन्ते परतुष्टिहेतोः केचित्प्रशान्ता दयया परीताः ।
अस्मादृशाः केचन सन्ति लोके स्वार्थैकनिष्ठा दयया विहीनाः ॥ १९ ॥

परोपकारं च विनाऽस्ति किञ्चित्प्रयोजनं ते विधुतैषणस्य ।
अस्मादृशाः कामवशास्तु युक्तायुक्ते विजानन्ति न हन्त योगिन् ॥

जीमूतवाहो निजजीवदायी दधीचिरप्यस्थि मुदा ददानः ।
आचन्द्रतारार्कमनाद्यशून्यं प्राप्तौ यशः कर्णपथं गतौ हि ॥ २१ ॥

यद्यप्यदेयं ननु देहवद्भिर्मयाऽर्थितं गर्हितमेव सद्भिः ।
तथाऽपि सर्वत्र विरागवद्भिः किमस्त्यदेयं परमार्थविद्भिः ॥ २२ ॥

अखण्डमूर्धन्यकपालमाहुः संसिद्धिदं साधकपुङ्गवेभ्यः ।
विना भवन्तं बहवो न सन्ति वदत् पुमांसो भगवन् पृथिव्याम् ॥

प्रयच्छ शीर्षं भगवन्नमः स्तादितीरयित्वा पतितं पुरस्तात् ।
तमब्रवीद्वीक्ष्य सुधारवत्वात्कृपालुराकुञ्चननाः समस्तात् ॥ २४ ॥

नैवाभ्यसूयामि वचस्त्वदीयं प्रीत्या प्रयच्छामि शिरोऽस्मदीयम् ।
को वाऽर्थिसात्माङ्गतमो नृकायं जानन्न कुर्यादिह बह्वपायम् ॥ २५ ॥

पतत्यवश्यं हि विकृष्यमाणं कालेन यत्नादपि रक्ष्यमाणम् ।
चर्माधुना सिध्यति चेत्परार्थः स एव मर्त्यस्य परः पुमर्थः ॥ २६ ॥

यते विविक्तेऽधिसमाधि सिद्धिविन्मिथः समायाहि करोमि ते मतम् ।
नाहं प्रकाशं वितरीतुमुत्सहे शिरःकपालं विजनं समाश्रय ॥ २७ ॥

शिष्या विदन्ति यदि चिन्तितकार्यमेतद्
योगिन् मदेकशरणा विहतिं विदध्युः ।
को वा सहेत वपुरेतदपोहितुं स्वं
को वा क्षमेत निजनाथशरीरमोक्षम् ॥ २८ ॥

तौ संविदं वितनुतामिति संप्रहृष्टौ
योगी जगाम मुदितो निलयं मनस्वी ।
श्रीशङ्करोऽपि निजधामनि जोषमास
प्रोचे न किंचिदपि भावमसौ मनोगम् ॥ २९ ॥

शूली त्रिपुण्ड्री पुरतोऽवलोकी कङ्कालमालाकृतगात्रभूषः ।
संरक्तनेत्रो मदघूर्णिताक्षो योगी ययौ देशिकवासभूमिम् ॥ ३० ॥

शिष्येषु शिष्टेषु विदूरगेषु स्नानादिकार्याय विविक्तभाजि ।
श्रीदेशिकेन्द्रे तु सनन्दनाल्पभीत्या स्वदेहं व्यवधाय गूढे ॥ ३१ ॥

तं भैरवाकारमुदीक्ष्य देशिकस्त्यक्तुं शरीरं व्यधित स्वयं मनः ।
आत्मानमात्मन्युदयुङ्क्त यो जपन् समाहितात्मा करणानि संहरन् ।

तं भैरवोऽलोकत लोकपूज्यं स्वसौख्यतुच्छीकृतदेवराज्यम् ।
योगीशमासादितनिर्विकल्पं सनत्सुजातप्रभृतेरनल्पम् ॥ ३३ ॥

जत्रुप्रदेशे चिबुकं निधाय व्यात्तास्यमुत्तानकरौ निधाय ।
जानूपरि प्रेक्षितनासिकान्तं विलोचने सामि निमील्य कान्तम् ॥ ३४

आसीनमूर्ध्वीकृतपूर्वगात्रं सिद्धासने शेषितबोधमात्रम् ।
चिन्मात्रविन्यस्तहृषीकवर्गं समाधिविस्मारितविश्वसर्गम् ॥ ३५ ॥

विलोक्य तं हन्तुमपास्तशङ्कः स्वबुद्धिपूर्वार्जिततीव्रपङ्कः ।
प्रापोद्यतासिः सविधं स यावद्विज्ञातवान् पद्मपदोऽपि तावत् ॥ ३६ ॥

त्रिशूलमुद्यम्य निहन्तुकामं गुरुं यतात्मा समुदैक्षतान्तः ।
स्थितश्चुकोप ज्वलिताग्निकल्पः स पद्मपादः स्वगुरोर्हितैषी ॥ ३७ ॥

स्मरन्नथैव स्मरदार्तिहारि प्रह्लादवश्यं परमं महस्तत् ।
स मन्त्रसिद्धो नृहरेर्नृसिंहो भूत्वा ददर्शोग्रदुरीहचेष्टाम् ॥ ३८ ॥

स तत्क्षणक्षुब्धनिजस्वभावः प्रवृद्धरुड् विस्मृतमर्त्यभावः ।
आविष्कृतात्युग्रनृसिंहभावः समुत्पपातातुलितप्रभावः ॥ ३९ ॥

सटाच्छटास्फोटितमेघसङ्घस्तीव्रारवत्रासितभूतसङ्घः ।
संवेगसंमूर्च्छितलोकसङ्घः किमेतदित्याकुलदेवसङ्घः ॥ ४० ॥

क्षुभ्यत्समुद्रं समुद्धूतौर्वं रटन्निशाटं स्फुटदद्रिकूटम् ।
ज्वलद्दिगन्तं प्रचलद्धरान्तं प्रभ्रश्यदर्कं दलदन्तरिक्षम् ॥ ४१ ॥

जवादभिद्रुत्य शितस्वरूपैर्दैत्येश्वरस्येव पुरा नखाग्रैः ।
क्षिपत्त्रिशूलस्य स तस्य वक्षो ददार विक्षिप्तसुरारिपक्षः ॥ ४२ ॥

ततो दृगत्युग्रनखायुधाग्रो दंष्ट्रान्तरप्रोतदुरीहदेहः ।
निन्ये तदानीं नृहरिर्विदीर्णब्रह्माण्डनाडालिकमट्टहासम् ॥ ४३ ॥

आकर्णयंस्तं निनदं बहिर्गता उपागमन्नाकुलचित्तवृत्तयः ।
व्यलोकयन् भैरवमग्रतो मृतं ततो विमुक्तं च गुरुं सुखोपितम् ॥ ४४ ॥

प्रह्लादवश्यो भगवान् कथं वा प्रसादितोऽयं नृहरिस्त्वयेति ।
संविस्मयैः स्निग्धजनैः स पृष्टः सनन्दनः सस्मितमित्यवादीत् ॥ ४५ ॥

पुरा किलाहोबलभूधराग्रे पुण्यं समाश्रित्य किमप्यरण्यम् ।
भवच्छरण्यं भगवन्तमेनं ध्यायन्ननेकान् दिवसाननैषम् ॥ ४६ ॥

किमर्थमेको गिरिगह्वरेऽस्मिन् वाचंयम त्वं वससीति शश्वत् ।
केनापि पृष्टोऽत्र किरातयूना प्रत्युत्तरं प्रागहमित्यवोचम् ॥ ४७ ॥

आकण्ठमत्यद्भुतमर्त्यमूर्तिः कण्ठीरवात्मा परतश्च कश्चित् ।
मृगो वनेऽस्मिन् मृगयो वसन्मे भवत्यहो नाक्षिपथे कदापि ॥ ४८ ॥

इतीरयत्येव मयि क्षणेन वनेचरोऽयं प्रविशन् वनान्तम् ।
निबध्य गाढं नृहरिं लताभिः पुण्यैरगण्यैः पुरतो व्यधान्मे ॥ ४९ ॥

महर्षिभिस्त्वं मनसाप्यगम्यो वनेचरस्येव कथं वशेऽभूः ।
इत्यद्भुताविष्टहृदा मयाऽसौ विज्ञाप्यमानो विभुरित्यवादीत् ॥ ५० ॥

एकाग्रचित्तेन यथाऽमुनाहं ध्यातस्तथा धातृमुखैर्न पूर्वैः ।
नोपालभेथास्त्वमितीरयन्मे कृत्वा प्रसादं कृतवांस्तिरोधिम् ॥ ५१ ॥

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आकर्ण्य तां पद्मपदस्य वाणीमानन्दमग्नैरखिलैरमानि ।
जगर्ज चोच्चैर्जगदण्डभाण्डं भूम्ना स्वधाम्ना दलयन् नृसिंहः ॥ ५२ ॥

ततस्तदाभीटचलत्समाधिः स्वात्मप्रबोधोन्मथितत्र्युपाधिः ।
उन्मील्य नेत्रे विकरालवक्त्रं व्यलोकयन्मानवपञ्चवक्त्रम् ॥ ५३ ॥

चन्द्रांशुसौन्दर्यसटाजटालं तार्तीयनेत्राञ्जकनत्रिटालम् ।
सहोद्यदुष्णांशुसहस्रभासं विध्यण्डविस्फोटकृदट्टहासम् ॥ ५४ ॥

नखाग्रनिर्भिन्नकरालिवक्षःस्थलोच्चलच्छोणितपङ्किलाङ्गम् ।
श्रीवत्सवत्सं गलवैजयन्तीश्रीरत्नसंस्पर्धितदन्त्रमालम् ॥ ५५ ॥

सुरासुरत्रासकरातिघोरस्वाकारसारव्यथिताण्डकोशम् ।
दंष्ट्राकरालाननिर्यदग्निज्वालालिसंलीढनभोवकाशम् ॥ ५६ ॥

स्वरोमकूपोद्गतविस्फुलिङ्गप्रचारसंदीपितसर्वलोकम् ।
जम्भादृग्जृम्भितशम्भुदम्भसंस्तम्भनारम्भकदन्तपंपम् ॥ ५७ ॥

मा भूदकाण्डे प्रलयो महात्मन् कोपं नियच्छेति गृणद्भिरारात् ।
ससाध्वसैः प्राञ्जलिभिः सगात्रकम्पैर्विरिञ्च्यादिभिरर्थ्यमानम् ॥ ५८ ॥

विलोक्य विद्युच्चपलोग्रजिह्वं यतिक्षितीशः पुरतो नृसिंहम् ।
अनीतिरैडिष्ट तदोपकण्ठं स्थितोऽपि हर्षाश्रुपिनद्धकण्ठः ॥ ५९ ॥

नरहरे हर कोपमनर्थदं तव रिपुर्निहतो भुवि वर्तते ।
कुरु कृपां मयि देव सनातनीं जगदिदं भयमेति भवद्दृशा ॥ ६० ॥

तव वपुः किल सत्त्वमुदाहृतं तव हि कोपनमण्वपि नोचितम् ।
तदिह शान्तिमवाप्नुहि शर्मणे हरगुणं हरिराश्रयते कथम् ॥ ६१ ॥

सकलभीतिषु दैवतमस्मरन् सकलभीतिमपोह्य सुखी पुमान् ।
भवति किं प्रवदामि तवेक्षणे परमदुर्लभमेव तवेक्षणम् ॥ ६२ ॥

स्तुवतस्तव पादसरोरुहं स्तुवतः पुरुषस्य विमुक्तता ।
तव कराभिहतोऽसृत भैरवो न हि स एव पुनर्भवमेष्यति ॥ ६३ ॥

दितिजस्तनुममुं व्यसनार्दितं सकृदरक्षदुदारगुणो भवान् ।
सकलगात्रमुदीरितमस्फुटं प्रकटमेव विधित्सुरभूत्पुरः ॥ ६४ ॥

सृजसि विश्वमिदं रजसाऽऽवृतः स्थितिविधौ श्रितसत्त्व उदायुधः ।
अवसि तद्धरणे तमसाऽऽवृतो हरसि देव तदा हरसंज्ञितः ॥ ६५ ॥

तव जनिर्न गुणास्तव तत्त्वतो जगदनुग्रहणाय भवादिकम् ।
तव पदं खलु वाङ्मनसातिगं श्रुतिवचश्चकितं तव बोधकम् ॥ ६६ ॥

नरहरे तव नामपरिश्रवात् प्रमथगुह्यकदुष्टपिशाचकाः ।
अपसरन्ति विभोऽसुरनायका न हि पुरःस्थितये प्रभवन्त्यपि ॥ ६७ ॥

त्वमेव सर्गस्थितिहेतुरस्य त्वमेव नेता नृहरेऽखिलस्य ।
त्वमेव चिन्त्यो हृदयेऽनवद्ये त्वामेव चिन्मात्रमहं प्रपद्ये ॥ ६८ ॥

हतो वराको हि रुषं नियच्छ विश्वस्य भूमन्नभयं प्रयच्छ ।
एते हि देवाः शममर्थयन्ते निरीक्ष्य भीताः प्रतिखेदयन्ते ॥ ६९ ॥

द्रष्टुं न शक्या हि तवानुकम्पाहीनैर्जनैर्निह्नुतकोटिशंपाम् ।
मूर्तिं तदारमन्नुपसंहरेमां पाहि त्रिलोकीं समतीतसीमाम् ॥ ७० ॥

कल्पान्तोज्जृम्भमाणप्रमथनरिपुढप्रौढलालाटवह्नि-
ज्वालालीढत्रिलोकीजनितचटचटाध्वानधिक्कारधुर्यः ।
मध्ये ब्रह्माण्डभाण्डोदरकुहरमनेकान्त्यदुःस्थामवस्थां
स्त्यानस्त्यानो ममायं दलयतु दुरितं श्रीनृसिंहाट्टहासः ॥ ७१ ॥

मध्ये व्यानद्धवातंधयगुणवलनाधानमन्थानभूभृन्
मन्थेनोरस्थोमिदुग्धोदधिलहरिमिथः स्फालनाघारघोरः ।

कल्पान्तोद्भिद्ररुद्रोद्धततरडमरुकध्वानवद्धाम्भयो
घोषोऽयं कर्णघोरः क्षपयतु नृहरे रंहसा संहृतिं नः ॥ ७२ ॥

क्षुन्दानो मङ्क्षु कल्पावधिमयमदसमुज्जृम्भदम्भोदगुम्भ-
स्फूर्जद्दम्भोलिसद्यस्फुरदुरुटिनात्सर्वगर्वप्ररोहान् ।
क्रीडाक्रोडेन्द्रघोणासरभसविसरद्घोरघूर्घोरवश्री-
गम्भीरस्तेऽट्टहासो हर हर नृहरे रंहसांऽहांसि हन्यात् ॥ ७३ ॥

एवं विशिष्टनुतिभिर्नृहरौ प्रशान्ते
स्वं भावमेत्य मुनिरेष बभूव शान्तः ।
स्वप्नानुभूतमिव शान्तमनाः स्मरंस्त-
मात्मानमात्मगुरवे प्रणतिं चकार ॥ ७४ ॥

चारित्र्यमेतत्प्रयतस्त्रिसन्ध्यं भक्त्या पठेद्यः शृणुयादवन्ध्यम् ।
तीर्त्वाऽपमृत्युं प्रतिपद्य भक्तिं स भुक्तभोगः समुपैति मुक्तिम् ॥ ७५ ॥

इति श्रीमाधवीये तदुग्रभैरवनिर्जयः ।
संक्षेपशङ्करजये सर्ग एकादशोऽभवत् ॥

(आदित श्लोकाः-१२२३)

—:X:—

॥ द्वादशः सर्गः ॥

(हस्तामलकादीनां शिष्यत्वेन ग्रहणम्)

अथैकदाऽसौ यतिसार्वभौमस्तीर्थानि सर्वाणि चरन् सतीर्थ्यैः ।
घोरात् कलेर्गोपितधर्मगागाङ्गोकर्णमभ्यर्णचलार्णवौघम् ॥ १ ॥

विरिञ्चनाम्भोरुहनाभवन्द्यं प्रपञ्चनाट्यादृभुतसूत्रधारम् ।
तुष्टाव वामार्धवधूटिमत्तदुष्टावलेपं प्रणमन् महेशम् ॥ २ ॥

वपुः स्मरामि क्वचन स्मरारेर्वेलाहकार्द्धनवदावदर्थि ।
सौदामिनीसाधितसम्प्रदायसमर्थनादेशिकमन्यनर्थ ॥ ३ ॥

वामाङ्कसीमाङ्कुरदंशुतुण्याचञ्चन्मृगाञ्चत्तदक्षपाणि ।
सव्यान्यशोभाकलमाग्रमक्षसाकाङ्क्षकीरान्यकरं महोऽस्मि ॥ ४ ॥

महीध्रकन्यागलसङ्गतोऽपि माङ्गल्यतन्तुः किल हालहालम् ।
यत्कण्ठदेशेऽकृत कुण्ठशक्तिमस्यानुभावादहमस्मि भूमा ॥ ५ ॥

गुणत्रयातीतविभाव्यमित्थं गोकर्णनाथं वचसाऽर्चयित्वा ।
तिस्रः स रात्रीस्त्रिजगत्पवित्रे क्षेत्रे मुदं प्रक्षिपति स्म कालम् ॥ ६ ॥

वैकुण्ठकैलासविवर्तभूतं हरत्नाघं हरिशङ्कराख्यम् ।
दिव्यस्थलं देशिकसार्वभौमस्तीर्थप्रवासी नचिरादयासीत् ॥ ७ ॥

भ्रमापनोदाय भिदावदानामद्वैतमुद्रामिह दर्शयन्तौ ।
आराध्य देवौ हरिशङ्करौ स द्वयर्थामिरित्यर्चयति स्म वाग्भिः ॥ ८ ॥

वन्दं महासोमकलाविलासं वामार्द्धगेणाऽऽकलयन्ननादिम् ।
मैनं महः किंचन दिव्यमङ्गीकुर्वन् विश्वं कुशलानि कुर्यात् ॥ ९ ॥

यो मन्दरागं दधदादितेयान् सुधाभुजः स्मानुते विषादी ।
स्वामद्रिलीलोचितचारुपूर्ते कृपामपारां स भवान् विधत्ताम् ॥ १० ॥

उल्लासयन्यो महिमानमुच्चैः स्फुरद्वराहीशकलेवरोऽभूत् ।
तस्मै विदध्मः करयोरजस्रं सायन्तनाम्भोरुहसामरस्यम् ॥ ११ ॥

समावहन् केसरितां वरां यः सुरद्विपत्कुञ्जरमाजघान ।
प्रह्लादमुल्लासितमादधानं पञ्चाननं तं प्रणुमः पुराणम् ॥ १२ ॥

उदेतु बल्याहरणाभिलाषी यो वामनो हार्यजिनं वसानः ।
तपांसि कान्तारहितो व्यतानीदाद्योऽवतादाश्रमिणामयं नः ॥ १३ ॥

येनाधिकोद्यत्तरवारिणाऽऽशु जितोऽर्जुनः सङ्गररङ्गभूमौ ।
नक्षत्रनाथस्फुरितेन तेन नाथेन केनापि वयं सनाथाः ॥ १४ ॥

विलासिनाऽलीकभवेन धाम्ना कामं द्विपन्तं स दशास्यमस्यन् ।
देवो धरापत्यकुचोष्मसाक्षी देयादमन्दात्मसुखानुभूतिम् ॥ १५ ॥

उत्तालकेतुः स्थिरधर्ममूर्तिर्हालाहलस्वीकरणोग्रकण्ठः ।
स रोहिणीशानिशचुम्ब्यमाननिजोत्तमाङ्गोऽवतु कोऽपि भूमा ॥ १६ ॥

विनायकेनाऽऽकलिताहितापं निषेदुषोत्सङ्गभुवि प्रहृष्यन् ।
यः पूतनामोहकचित्तवृत्तिरव्यादसौ कोऽपि कलापभूपः ॥ १७ ॥

पाठीनकेतोर्जयिने प्रतीतसर्वज्ञभावाय दयैकसीम्ने ।
प्रायः क्रतुद्वेषकृतादराय बोधैकधाम्ने स्पृहयामि भूम्ने ॥ १८ ॥

व्यतीत्य चेतो विषयं जनानां विद्योतमानाय तमोनिहन्त्रे ।
भूम्ने सदावासकृताश्रयाय भूयांसि मे सन्तुनमां नमांसि ॥ १९ ॥

वृषाकपायीवरयोः सपर्यां वाचाऽतिमोचारसयेति तन्वन् ।
मुनिप्रवीरो मुदितात्मकामो मूकाम्बिकायाः सदनं प्रतस्थे ॥ २० ॥

अङ्के निधाय व्यसुमात्मजातं महाकुलौ हन्त मुहुः प्ररुद्य ।
तदेकपुत्रौ द्विजदम्पती स दृष्ट्वा दयाधीनतया शुशोच ॥ २१ ॥

अपारमश्रुत्यथ शोकमस्मिन्नभूयतोच्चैरशरीरवाचा ।
जायेत संरक्षितुमक्षमस्य जनस्य दुःखाय परं दयेति ॥ २२ ॥

आकर्ण्य वाणीमशरीरिणीं तामसाविति व्याहरति स्म विज्ञः ।
जगत्त्रयीरक्षणदक्षिणस्य सत्यं तवैकस्य तु शोभते सा ॥ २३ ॥

इतीरयत्येव यतौ द्विजातेः सुतः सुखं सुप्त इवोदतिष्ठत् ।
समीपगैः सर्वजनीनमस्य चारित्र्यमालोक्य विसिस्मिये च ॥ २४ ॥

रम्योपशल्यं कृतमालसालरसालहिन्तालतमालजालैः ।
सिद्धस्थलं साधकसंपदां तन्मूकाम्बिकायाः सदनं जगाहे ॥ २५ ॥

उच्चावचानन्दजबाष्पपूरैरुदीर्णरोमाञ्चमुदारभक्तिः ।
अम्बामहापारकृपावलम्बां संभावयन्नस्तुत निस्तुलं सः ॥ २६ ॥

पारेपरार्धं पदपद्ममास्तु षष्ठ्युत्तरं त्रिशतं तु भासः ।
आश्रित्य वह्न्यर्कसुधामरीचीनालोकयन्त्यादधते जगन्ति ॥ २७ ॥

मन्वश्चतुःषष्ट्युपचारभेदैरन्त्येन सत्काण्डपटप्रदानैः ।
आवाहनाद्यैस्तव देवि नित्यमाराधनामादधते महान्तः ॥ २८ ॥

अम्भोपचारेष्वधिकृत्युपाधि शुद्धाज्ञयोः शुद्धिदमेकमेकम् ।
सहस्रपत्रं द्वितयं च साधु तन्वन्ति धन्यास्तव तोषहेतोः ॥ २९ ॥

आराधनं ते बहिरेव केचिदन्तर्बहिश्चैकतमेऽन्तरेव ।
अन्ये परे त्वम्ब कदापि कुर्युर्नैव त्वदैक्यानुभवैकनिष्ठाः ॥ ३० ॥

अष्टोत्तरत्रिंशति याः कलास्ताः स्वर्धाः कलाः पञ्च निवृत्तिमुख्याः ।
तासामुपर्यम्ब तवाङ्घ्रिपद्मं विद्योतमानं विबुधा भजन्ते ॥ ३१ ॥

कालाग्निरूपेण जगन्ति दग्ध्वा सुधात्मनाऽऽप्लाव्य समुत्सृजन्तीम् ।
ये त्वामखण्डाममृतात्मनैव ध्यायन्ति ते सृष्टिकृतो भवन्ति ॥ ३२ ॥

ये प्रत्यभिज्ञामतपारविज्ञा धन्यास्तु ते प्राग्विदितां गुरूक्त्या ।
सैवाहमस्मीति समाधियोगात् त्वां प्रत्यभिज्ञाविषयं विदध्युः ॥ ३३ ॥

आधारचक्रे च तदुत्तरस्मिन्नाराधयन्त्यैहिकभोगलुब्धाः ।
उपासते च मणिपूरके त्वां वासस्तु तेषां नगराद् बहिस्ते ॥ ३४ ॥

अनाहते देवि भजन्ति ये त्वामन्तःस्थितिस्त्वन्नगरे तु तेषाम् ।
शुद्धाज्ञयोर्ये तु भजन्ति तेषां क्रमेण सामीप्यसमानभोगौ ॥ ३५ ॥

सहस्रपत्रे ध्रुवमण्डलाख्ये सरोरुहे त्वामनुसंदधानः ।
चतुर्विधैक्यानुभवास्तमोहः सायुज्यमभ्याश्नुते साधकेन्द्रः ॥ ३६ ॥

श्रीचक्रषट्चक्रकयोः पुरोऽथ श्रीचक्रमन्त्रयोरपि चिन्तितैक्यम् ।
चक्रस्य मन्त्रस्य तवस्तवैक्यं क्रमादनुध्यायति साधकेन्द्रः ॥ ३७ ॥

इति तां वचनैः प्रपूज्य भैक्ष्यादनमात्रेण स तुष्टिमान् कृतार्थः ।
बहुसाधकसंस्तुतः कियन्तं समयं तत्र निनाय शान्तचेताः ॥ ३८ ॥

श्रयति स्म ततोऽग्रहारकं श्रीबलिसंज्ञं स कदाचन स्वशिष्यैः ।
अनुगेहहुताग्निहोत्रदुग्धप्रसरत्पावनगन्धलोभनीयम् ॥ ३९ ॥

यतोऽपमृत्युर्भयदेव याति भ्रान्त्या प्रदेशं शनकैरलब्ध्वा ।
दृष्ट्वा द्विजानग्निजकर्मनिष्ठान् दूरादापदं त्यजतोऽप्रमत्तान् ॥ ४० ॥

यस्मिन् सहस्रद्वितयं जनानामग्न्याहितानां श्रुतिपाठकानाम् ।
वसत्यवश्यं श्रुतिचोदितासु क्रियासु दक्षं प्रथितानुभावम् ॥ ४१ ॥

मध्ये वसन् यस्य करोति भूषां पिनाकपाणिर्गिरिजासहायः ।
हारस्य मध्ये तरलो यथा वै रात्रिंदिवेन्दुर्गगनाधिरूढः ॥ ४२ ॥

तत्र द्विजः कश्चन शास्त्रवेदी प्रभाकराख्यः प्रथितानुभावः ।
प्रवृत्तिशास्त्रैकरतः सुबुद्धिरास्ते क्रतून्मीलितकीर्तिवृन्दः ॥ ४३ ॥

गावो हिरण्यं धरणी समग्रा सद्बान्धवा ज्ञातिजनाश्च तस्य ।
सन्त्येव किं तैर्न हि तोष एभिः पुत्रो यदस्याजनि मुग्धचेष्टः ॥४४॥

न वक्ति किंचिन्न शृणोति किंचित् ध्यायन्निवास्ते किल मन्दचेष्टः ।
रूपेषु मारो महसा महस्वान् मुखेन चन्द्रः क्षमया महीसमः ॥ ४५ ॥

ग्रहग्रहात् किं जडवद्विचेष्टते किं वा स्वभावादुत पूर्वकर्मणः ।
संचिन्तयंस्तिष्ठति तत्पिताऽनिशं समागतान् प्रष्टुमना बहुश्रुतान् ॥

शिष्यैः प्रशिष्यैर्बहुपुस्तभारैः समागतं कश्चन पूज्यपादम् ।
शुश्राव तं ग्रामगनिन्दितात्मा निनाय सूनुं निकटं स तस्य ॥ ४७ ॥

न शून्यहस्तो नृपमिष्टदैवं गुरुं च यायादिति शास्त्रवित् स्वयम् ।
सोपायनः प्राप गुरुं व्यनिश्रणत् फलं ननामास्य च पादपङ्कजे ॥

अनीनमत्तं च तदीयपादयोर्जडाकृतिं भस्मनिगूढवह्निवत् ।
स नोदतिष्ठत् पतितः पदाम्बुजे प्रायः स्वजाड्यं प्रकटं विधित्सति ॥

उपात्तहस्तः शनकैरवाङ्मुखं तं देशिकेन्द्रः कृपयोदतिष्ठिपत् ।
उत्थापिते स्वे तनये पिताब्रवीत् वद प्रभो जाड्यममुष्य किंकृतम् ॥

वर्षाण्यतीयुर्भगवन्नमुष्य पञ्चाष्ट जातस्य विनाऽवबोधम् ।
नाध्यैष्ट वेदानलिखच्च नार्णानचीकरं चोपनयं कथंचित् ॥ ५१ ॥

क्रीडापरः क्रोशति बालवर्गस्तथापि न क्रीडितुमेष याति ।
बालाः शठा मुग्धमिमं निरीक्ष्य संताडयन्तेऽपि न रोषमेति ॥ ५२ ॥

भुङ्क्ते कदाचिन्न तु जातु भुङ्क्ते स्वेच्छाविहारी न करोति चोक्तम् ।
तथापि रुष्टेन न ताड्यतेऽयं स्वकर्मणा वर्धत एव नित्यम् ॥ ५३ ॥

इतीरयित्वोपरते च विप्रे पप्रच्छ तं शङ्करदेशिकेन्द्रः ।
कस्त्वं किमेवं जडवत् प्रवृत्तः स चाब्रवीद्बालवपुर्महात्मा ॥ ५४ ॥

नाहं जडः किन्तु जडः प्रवर्तते मत्संनिधानेन न सन्दिहे गुरो ।
षडूर्मिषड्भावविकारवर्जितं सुखैकतानं परमस्मि तत्पदम् ॥ ५५ ॥

ममैव भूयादनुभूतिरेषा मुमुक्षुवर्गस्य निरूप्य विद्वन् ।
पद्यैः परैर्द्वादशभिर्बभाषे चिदात्मतत्त्वं विधुतप्रपञ्चम् ॥ ५६ ॥

प्रकाशयन्ते परमात्मतत्त्वं करस्थधात्रीफलवद्यदेकम् ।
श्लोकास्तु हस्तामलकाः प्रसिद्धास्तत्कर्तुराख्यापि तथैव वृत्ता ॥ ५७ ॥

विनोपदेशं स्वत एव जातः परात्मबोधो द्विजवर्यसूनोः ।
व्यस्मेष्ट संप्रेक्ष्य स देशिकेन्द्रो न्यधात्स्वहस्तं कृपयोत्तमाङ्गे ॥ ५८ ॥

सुते निवृत्ते वचनं बभाषे स देशिकेन्द्रः पितरं तदीयम् ।
वस्तुं न योग्यो भवता सहायं न तेऽमुनार्थो जडिमास्पदेन ॥ ५९ ॥

पुराभवाभ्यासवशेन सर्वं स वेत्ति सम्यङ् न च वक्ति किंचित् ।
नाचेत्कथं स्वानुभवैकगर्भपद्यानि भाषेत निरक्षरास्यः ॥ ६० ॥

न सक्तिरस्यास्ति गृहादिगोचरा नात्मीयदेहे भ्रमतोऽस्य विद्यते ।
तादात्म्यवान्न्यत्र ममेति वेदनं यदा न सा स्वे किमु बाह्यवस्तुषु ॥

इतीरयित्वा भगवान् द्विजात्मजं ययौ गृहीत्वा दिशमीप्सितां पुनः ।
विप्रोऽप्यनुव्रज्य ययौ स्वमन्दिरं कियत्प्रदेशं स्थिरधीर्बहुश्रुतः ॥ ६२ ॥

ततः सनानन्दमहेन्द्रपूर्वैः सुपर्ववृन्दैरुपगीयमानः ।
पयाद्भृषिमुख्यैः समभासकामक्षोणीपतिः शृङ्गगिरिं प्रतस्थे ॥ ६३ ॥

यत्राधुनाऽप्युत्तममभ्युपेत्य नवप्रसूत्यात्मभृदन्तरङ्गः ।
संसर्गभासेन निर्वाणभद्रा विधोनते यत्र च तुङ्गभद्रा ॥ ६४ ॥

अभ्यागतार्चोल्लिपितकल्पशाखाः कृतश्रद्धयाधीतसमस्तशाखाः ।
इज्याद्यवैर्यत्र समुल्लसन्तः शान्तान्तराया निवसन्ति सन्तः ॥ ६५ ॥

अध्यापयामास स भाष्यमुख्यान् ग्रन्थान्निजांस्तत्र मनीषिमुख्यान् ।
आकर्णनप्राप्यमहापुमर्थानादिष्ट विद्याग्रहणे समर्थान् ॥ ६६ ॥

मन्दाक्षनम्रं कलयन्नशेषं पराणुदत् प्राणितमांसशेषम् ।
निरस्तजीवेश्वरयोर्विशेषं व्याचष्ट वाचस्पतिनिर्विशेषम् ॥ ६७ ॥

प्रकल्प्य तत्रेन्द्रविमानकल्पं प्रासादमाविष्कृतसर्वशिल्पम् ।
प्रवर्तयामास स देवतायाः पूजामजाद्यैरपि पूजितायाः ॥ ६८ ॥

या शारदाम्बेत्यभिधां वहन्ती कृतां प्रतिज्ञां प्रतिपालयन्ती ।
अद्यापि शृङ्गेरिपुरे वसन्ती प्रद्योततेऽभीष्टवरान् दिशन्ती ॥ ६९ ॥

चित्तानुवर्ती निजधर्मचारी भूतानुकम्पी तनुवाग्विभूतिः ।
कश्चिद्विनेयोऽजनि देशिकस्य यं तोटकाचार्यमुदाहरन्ति ॥ ७० ॥

स्नात्वा पुरा क्षिपति कम्बलवस्त्रमुख्यै-
रभ्यासनं मृदु समं स ददाति नित्यम् ।
संलक्ष्य दन्तपरिशोधनकाष्ठमग्र्यं
बाह्यादिकं गतवते सलिलादिकं च ॥ ७१ ॥

श्रीदेशिकाय गुरवे तनुमार्जवस्त्रं विश्राणयत्यनुदिनं विनयोपपन्नः ।
श्रीपादपद्मयुगमर्दनकोविदश्च छायेव देशिकमसौ भृशमन्वयाद्यः ॥

गुरोः समीपे न तु जातु जृम्भते प्रसारयन्नो चरणौ निषीदति ।
नोपेक्षते वा बहु वा न भाषते न पृष्ठदर्शी पुरतोऽस्य तिष्ठति ॥७३॥

तिष्ठन् गुरौ तिष्ठति संप्रयाते गच्छन् प्रलापे विनयेन शृण्वन् ।
मनुष्यमानोऽपि हितं विधत्ते यथाहितं तच्च तनोति नास्य ॥ ७४ ॥

तस्मिन् कदाचन विनेयवरे स्वशाटीप्रक्षालनाय गतवत्यपवर्तनीगाः ।
व्याख्यानकर्मणि तदागममीक्षमाणो भक्तेषु वत्सलतया विललम्ब एषः ॥

शान्तिपाठमथ कर्तुमसंख्येपूद्यतेषु स विनेयवरेषु ।
स्थीयतां गिरिरपि क्षणमात्रादेष्यतीति समुदीरयति स्म ॥ ७६ ॥

तां निशम्य निगमान्तगुरूक्तिं मन्दधीरनधिकार्यपि शास्त्रे ।
किं प्रतीक्ष्यत इति स्म ह भित्तिः पद्मपादमुनिना समदर्शि ॥ ७७ ॥

तस्य गर्वमपहर्तुमखर्वं स्वाश्रयेषु करुणातिशयाच्च ।
व्यादिदेश स चतुर्दश विद्याः सद्य एव मनसा गिरिनाम्ने ॥ ७८ ॥

सोऽधिगम्य तदनुग्रहमग्र्यं तत्क्षणेन विदिताखिलविद्यः ।
ऐट्ट देशिकवरं परतत्त्वव्यञ्जकैर्ललिततोटकवृत्तैः ॥ ७९ ॥

श्रीमद्देशिकपादपङ्कजयुगीमूला तदेकाश्रया
तत्कारुण्यसुधावसेकसहिता तद्भक्तिसद्वल्लरी ।
हृद्यं तोटकवृत्तवृन्तरुचिरं पद्यात्मकं सत्फलं
लेभे भोक्तुमनोतिसत्तमशुकैरास्वाद्यमानं मुहुः ॥ ८० ॥

येनौन्नत्यमवापिता कृतपदा कामं क्षमायामियं
निःश्रेणिः पदमुन्नतं जिगमिषोर्व्योम स्पृशन्ती परम् ।
यस्या काप्यधरीकृतत्रिभुवनश्रेणी गुरूणां कथं
सेवा तस्य यतीशितुर्न विरलं कुर्वीत गुर्वी तमः ॥ ८१ ॥

अथ तोटकवृत्तपद्यजातैरयमज्ञातसुपर्वसूक्तिकोपि ।
स्तुवन्नेव गुरोस्त्रयीशिरोऽर्थं स्फुटयन्नाथ विचक्षणः सतीर्थ्यैः ॥ ८२ ॥

अथ तस्य सुधस्य वाक्यगुम्फं निशमय्यामृतमाधुरीधुरीणम् ।
जलजांघ्रिमुखाः सतीर्थ्यवर्याः स्मयमन्वस्य सविस्मया बभूवुः ॥ ८३ ॥

भक्त्युत्कर्षात् प्रादुरासन्यतोऽस्मात्पद्यान्येवं तोटकाख्यानि सन्ति ।
तस्मादाहुस्तोटकाचार्यमेनं लोके शिष्टाः शिष्टवंश्यं मुनीन्द्रम् ॥ ८४ ॥

अद्यापि तत्प्रकरणं ग्रथितं पृथिव्यां तत्संज्ञया लघु महार्थमनल्पनीति ॥
शिष्टैर्गृहीतमतिशिष्टपदानुविद्धं वेदान्तवेद्यपरतत्त्वनिवेदनं यत् ॥ ८५ ॥

तोटकाह्वयमवाप्य महर्षेः ख्यातिमाप स दिशासु तदादि ।
पद्मपादसदृशप्रतिभावान्मुख्यशिष्यपदवीमपि लेभे ॥ ८६ ॥

पुमर्थाश्चत्वारः किमुत निगमा ऋक्प्रभृतयः
　प्रभेदा वा मुक्तेर्विमलतरसालोक्यमुखराः ।
मुखान्याहो धातुश्चिरमिति विमृश्याथ विबुधा
　विदुः शिष्यान् हस्तामलकमुखराञ्छङ्करगुरोः ॥ ८७ ॥

स्फारद्वारप्रधाणद्विरदमदसमुल्लोलकल्लोलभृङ्गी-
　सङ्गीतोल्लासभङ्गीमुखरितहरितः संपदोऽर्किपचानैः ।
निश्चीयन्तेऽतिदूरादधिगतभगवत्पादसिद्धान्तकाष्ठा-
　निष्ठासम्पद्विजृम्भन्निरवधिसुखदस्वात्मलाभैकलोभैः ॥ ८८ ॥

समिन्धानो मन्थाचलमथितसिन्धूद्भव-
　स्सुधाफेनाभेनामृतरुचिनिभेनाऽस्मयशसा ।
निरुन्धानो दृष्ट्या परमहह पन्थानमसतां
　पराधृष्यैः शिष्यैस्समत विशिष्यैष मुनिराट् ॥ ८९ ॥

इति श्रीमाधवीये तद्धस्तधात्र्यादिसंश्रयः ।
संक्षेपशङ्करजये सर्गोऽयं द्वादशोऽभवत् ॥

(आदितः श्लोकाः—१३१२)

॥ त्रयोदशः सर्गः ॥

(ब्रह्मविद्याप्रचारः)

ततः कदाचित् प्रणिपत्य भक्त्या सुरेश्वरार्यो गुरुमात्मदेशम्
शारीरकेऽत्यन्तगभीरभावे वृत्तिं स्फुटं कर्तुमना जगाद ॥ १ ॥

मम यत्करणीयमस्ति ते त्वमिमं मामनुशाध्यसंशयम् ।
तदिदं पुरुषस्य जीवितं यदयं जीवति भक्तिमान् गुरौ ॥ २ ॥

इतीरिते शिष्यवरेण शिष्यं प्रोचे गरीयानतिहृष्टचेताः ।
मत्कस्य भाष्यस्य विधेयमिदं निबन्धनं वार्तिकनामधेयम् ॥ ३ ॥

द्रष्टुं सतर्कं भवदीयभाष्यं गम्भीरवाक्यं न ममास्ति शक्तिः ।
तथाऽपि भावत्ककटाक्षपाते यते यथाशक्ति निबन्धनाय ॥ ४ ॥

अस्त्वेवमित्यार्यपदाम्यनुज्ञामादाय मूर्ध्ना स विनिर्जगाम ।
अथाम्बुजाङ्घ्रेर्दयिताः सतीर्थ्यास्तं चित्सुखाद्या रहसीत्यमूचुः ॥ ५ ॥

योऽयं प्रयत्नः क्रियते हिताय हिताय नायं विफलत्वनर्थम् ।
प्रत्येकमेवं गुरवे निवेद्य योद्धा स्वयं कर्मणि तत्परश्च ॥ ६ ॥

यः सार्वलौकिकमपीश्वरमीश्वराणां प्रत्यादिदेश बहुयुक्तिभिरुत्तरज्ञः ।
कर्मैव नाकनरकादिफलं ददाति नैवं परोऽस्ति फलदो जगदीशितेति ।

प्रत्येकमस्य प्रलयं वदन्ति पुराणवाक्यानि स तस्य कर्ता ।
व्यासो मुनिर्जैमिनिरस्य शिष्यस्तत्पक्षपाती प्रलयावलम्बी ॥ ८ ॥

गुरोश्च शिष्यस्य च पक्षभेदे कथं तयोः स्याद्गुरुशिष्यभावः ।
तथाऽपि यद्यस्ति स पूर्वपक्षः सिद्धान्तभावस्तु गुरूक्त एव ॥ ९ ॥

आ जन्मनः स खलु कर्मणि योजितात्मा
कुर्वन्नवस्थित इहानिशमेव कर्म ।
ब्रूते परांश्च कुरुतावहिताः प्रयत्नात्
स्वर्गादिकं सुखमवाप्स्यथ किं वृथाध्वे ॥ १० ॥

एवंविधेन क्रियते निबन्धनं यदि त्वदाज्ञामवलम्ब्य भाष्यके ।
भाष्यं परं कर्मपरं स योक्ष्यते मा व्याधि मूलादपि वृद्धिमिच्छता ॥

संन्यासमप्येष न बुद्धिपूर्वकं व्यधत्त वादे विजितो वशो व्यधात् ।
तस्मान्न विश्वासपदं विभाति नो मा चीकरोऽनेन निबन्धनं गुरो ॥

यः शक्नुयात् कर्म विधातुमीप्सितं सोऽयं न कर्माणि विहातुमर्हति ।
यद्यस्ति संन्यासविधौ दुराग्रहो जात्यन्धमूकादिरमुष्य गोचरः ॥ १३ ॥

एवं सदा भट्टमतानुसारिणो भुवन्त्यसौ तन्मतपक्षपातवान् ।
एवं स्थिते योग्यमदो विधीयतां न नोऽस्ति निर्बन्धनमत्र किञ्चन ॥

पुरा किलास्मासु सुरापगायाः पारे परस्मिन् विचरत्सु सत्सु ।
आकारयामास भवानशेषान् भक्तिं परिज्ञातुमिवास्मदीयाम् ॥ १५ ॥

तदा तदाकर्ण्य समाकुलेषु नावर्थमस्मासु परिभ्रमत्सु ।
सनन्दनस्त्वेष वियत्तटिन्या क्षरीममिप्रस्थित एव तूर्णम् ॥ १६ ॥

अनन्यसाधारणमस्य भावमाचार्यवर्ये भगवत्यवेक्ष्य ।
तुष्टा त्रिवर्त्मा कनकाम्बुजानि प्रादुष्करोति स्म पदे पदे च ॥ १७ ॥

पदानि तेषु प्रणिधाय युष्मत्सकाशमागाद्यदयं महात्मा ।
ततोऽतितुष्टो भगवांश्चकार नाम्ना तमेनं किल पद्मपादम् ॥ १८ ॥

स एव युष्मच्चरणारविन्दसेवाविनिर्धूतसमस्तभेदः ।
आजानसिद्धोऽर्हति सूत्रभाष्ये वृत्तिं विधातुं भगवन्नगाधे ॥ १९ ॥

यद्वाऽयमानन्दगिरिर्यदुग्रतपःप्रसन्ना परमेष्ठिपत्नी ।
भवत्प्रबन्धेषु यथाभिसन्धि व्याख्यानसामर्थ्यवरं दिदेश ॥ २० ॥

कर्मैकतानमतिरेष कथं गुरो ते विश्वासपात्रमवपद्यत विश्वरूपः ।
भाष्यस्य पद्मपद एव करोतु टीकामित्यूचिरे रहसि योगिवरं विधेयाः

अत्रान्तरेऽभ्यर्णगतः स तूर्णं सनन्दनो वाक्यमुदाजहार ।
आचार्य हस्तामलकोऽपि कल्यो भवत्कृतौ वार्तिकमेष कर्तुम् ॥ २२

यतः करस्थामलकाविशेषं जानाति सिद्धान्तमसावशेषम् ।
अतो ह्यमुष्मै भवतैव पूर्वमदायि हस्तामलकाभिधानम् ॥ २३ ॥

वाणीं समाकर्ण्य सनन्दनस्य सामिस्मितं भाष्यकृदाचचक्षे ।
नैपुण्यमन्यादृशमस्य किन्तु समाहितत्वान्न बहिःप्रवृत्तिः ॥ २४ ॥

अयं तु बाल्ये न पपाठ पित्रा नियोजितः सादरमक्षराणि ।
न चोपनीतोऽपि गुरोः सकाशादध्यैष्ट वेदान् परमार्थनिष्ठः ॥ २५ ॥

बालैर्न चिक्रीड न चान्नमैच्छन्न चारुवाचं ह्यवदत् कदाऽपि ।
निश्चित्य भूतोपहतं तमेनमानिन्यिरेऽस्मन्निकटं कदाचित् ॥ २६ ॥

अस्मानवेक्ष्यैव मुहुः प्रणम्य कृताञ्जलौ तिष्ठति बालकेऽस्मिन् ।
इमामपूर्वां प्रकृतिं विलोक्य विसिस्मिये तत्र जनः समेतः ॥ २७ ॥

कस्त्वं शिशो कस्य सुतः कुतो वेत्यस्माभिराचष्ट किलैष पृष्टः ।
आत्मानमानन्दघनस्वरूपं विस्मापयन् वृत्तमयैर्वचोभिः ॥ २८ ॥

यदा कदाऽप्यश्रुतिगोचरं तदाकर्ण्य वाग्वैभवमात्मजस्य ।
पिता प्रपद्यास्य परं प्रहर्षं सप्रश्रयां वाचमुवाच विप्रः ॥ २९ ॥

जनैर्जडत्वेन विनिश्चितोऽपि ब्रवीति यद्येष परात्मतत्त्वम् ।
महोन्नतानामपि दुर्विभाव्यं किं वर्ण्यतेऽर्हन् भवतः प्रभावः ॥ ३० ॥

आ जन्मनः संसृतिपाशमुक्तः शिष्योऽस्त्ययं विश्वगुरोस्तवैव ।
प्रफुल्लराजीववने विहारी कथं रमेत क्षुरके मरालः ॥ ३१ ॥

विज्ञाप्य तस्मिन्निति निर्गतेऽस्मौ तदाप्रभृत्यत्र वसत्युदारः ।
आ शैशवादात्मविलीनचेताः कथं प्रवर्तेत महाप्रबन्धे ॥ ३२ ॥

श्रुत्वेति पप्रच्छुरमुं विनेयाः स्वामिन् विनैव श्रवणाद्युपायैः ।
अलब्ध विज्ञानमयं कथं वा भवानिदं साधु विदांकरोतु ॥ ३३ ॥

तानब्रवीत् संयमिचक्रवर्ती कश्चित् पुरा यामुनतीरवर्ती ।
बभूव सिद्धः किल साधुवृत्तः सांसारिकेभ्यः सुतरां निवृत्तः ॥ ३४ ॥

तस्यान्तिके काचन विप्रकन्या विहायनं जातु निवेश्य बालम् ।
क्षणं प्रतीक्षस्व शिशुं द्विजेति स्नातुं सखीभिः सह निर्जगाम ॥ ३५ ॥

अत्रान्तरे दैववशात्स बालश्चङ्क्रम्यमाणो निपपात नद्याम् ।
मृतं तमादाय शिशुं तदीयाश्चक्रन्दुरुच्चैः पुरतो महर्षेः ॥ ३६ ॥

आक्रोशमाकर्ण्य मुनिः स तेषामत्यन्तखिन्नो निजयोगभूम्ना ।
प्राविक्षदङ्गं पृथुकस्य तस्य स एष हस्तामलकस्तपस्वी ॥ ३७ ॥

तस्मादयं वेद विनोपदेशं श्रुतीरनन्ताः सकलाः स्मृतीश्च ।
सर्वाणि शास्त्राणि परं च तत्त्वमज्ञातमेतेन न किञ्चिदस्ति ॥ ३८ ॥

तथात्मारामो न बहिःप्रवृत्तो नियोगमर्हत्ययमत्र धुर्यो ।
स मण्डनस्त्वर्हति वृद्धतत्त्वः सारस्वतीसात्त्विकसर्ववित्त्वः ॥ ३९ ॥

तथाऽऽदशात्युज्ज्वलकीर्तिराशिः समस्तशास्त्रार्णवपारदर्शी ।
आसादितो धर्महितः प्रयत्नात् स चेन्न रोचेत न दृश्यतेऽन्यः ॥ ४० ॥

अहं बहूनामनभीष्टकार्यं न कारयिष्ये हि महानिबन्धे ।
किं चात्र संशीतिरभून्ममातो यदेककार्ये बहवः प्रवीणाः ॥ ४१ ॥

भवन्निदेशाद्भगवन् सनन्दनः करिष्यते भाष्यनिबन्धमीप्सितम् ।
स ब्रह्मचर्यादुररीकृताश्रमो मतिप्रकर्षो विदितो हि सर्वतः ॥ ४२ ॥

सनन्दनो नन्दयिता जनानां निबन्धमेकं विदधातु भाष्ये ।
न वार्तिकं तत्तु परप्रतिज्ञं व्यधात् प्रतिज्ञां स हि नूत्नदीक्षः ॥ ४३ ॥

आदिश्येत्थं शिष्यसङ्घं यतीन्द्रः प्रोवाचेत्थं नूत्नभिक्षुं रहस्याम् ।
भाष्ये भिक्षो मा कृथा वार्तिकं त्वं नेमे शिष्याः सेहिरे दुर्विदग्धाः ॥

तात्पर्यं ते गेहिधर्मेषु दृष्ट्वा तत्संस्कारं सांप्रतं शङ्कमानाः ।
भाष्ये कृत्वा वार्तिकं योजयेत्स भाष्यं प्राहुः स्वीयसिद्धान्तशेषम् ॥

नास्त्येवासावाश्रमस्तुर्य इत्थं सिद्धान्तोऽयं तावको वेदसिद्धः ।
द्वारि द्वाःस्थैर्वारिता भिक्षमाणा वेश्मान्तस्ते न प्रवेशं लभन्ते ॥ ४६ ॥

इत्याद्यां तां किंवदन्तीं विदित्वा तेषां नाऽऽसीत्प्रत्ययस्त्वय्यनल्पे ।
स्वातन्त्र्याच्च ग्रन्थमेकं महात्मन् कृत्वा मह्यं दर्शयाध्यात्मनिष्ठम् ॥

विद्वन् यद्वत्प्रत्ययः स्यादमीषां शिष्याणां नो ग्रन्थसंदर्शनेन ।
इत्युक्त्वैनं वार्तिकं सूत्रभाष्ये नाभूद्वाहेत्याप खेदं च किञ्चित् ॥ ४८ ॥

शिष्योक्तिभिः शिथिलितात्ममनोरथोऽसा-
वेनं स्वतन्त्रकृतिनिर्मितये न्ययुङ्क्त ।
नैष्कर्म्यसिद्धिमचिराद्विदधत्स चेत्थं
न्याय्यामविन्दत सुरेश्वरदेशिकाख्याम् ॥ ४९ ॥

नैष्कर्म्यसिद्धिमथ तां निरवद्ययुक्तिं निष्कर्मतत्त्वविषयावगतिप्रधानाम् ।
आपन्नहृद्यपदबन्धवतीमुदारामाद्यन्तमैक्षततरां परितुष्टचेताः ॥ ५० ॥

ग्रन्थं दृष्ट्वा मोदमानो मुनीन्द्रस्तं चान्येभ्यो दर्शयामास हृद्यम् ।
तेषां चाऽऽसीत्प्रत्ययस्तद्वदस्मिन् यद्वान्यस्तत्त्वविदः स नेति ॥ ५१ ॥

यत्राद्यापि श्रूयते मस्करीन्द्रैर्निष्कर्माऽऽत्मा यत्र नैष्कर्म्यसिद्धिः ।
तन्नाम्नाऽयं यद्बबन्धे ग्रन्थवर्यस्तन्माहात्म्यात् सर्वलोकादृतोऽभूत् ॥ ५२ ॥

आचार्यवाक्येन विधित्सितेऽस्मिन् विघ्नं यदन्ये व्यधुरुल्ससर्ज ।
शापं कृतेऽस्मिन् कृतमप्युदारैः तद्वार्तिकं न प्रसरेत् पृथिव्याम् ॥ ५३ ॥

नैष्कर्म्यसिद्ध्याख्यनिबन्धमेकं कृत्वाऽऽत्मपूज्याय निवेद्य चाऽऽप्त्वा ।
विश्वासमुक्त्वाऽथ पुनर्बभाषे स विश्वरूपो गुरुमात्मदेवम् ॥ ५४ ॥

न ख्यातिहेतोर्न च लाभहेतोर्नाभ्यर्चनायै विहितः प्रबन्धः ।
नोल्लङ्घनीयं वचनं गुरूणां नोल्लङ्घने स्याद्गुरुशिष्यभावः ॥ ५५ ॥

पूर्वं गृहित्वेऽपि न तत्स्वभावो न बाल्यमन्वेति हि यौवनस्थम् ।
न यौवनं वृद्धमुपैति तद्वत् व्रजन् हि पूर्वस्थितिमोज्झ्य गच्छेत् ॥

अहं गृही नात्र विचारणीयं किं ते न पूर्वं मन एव हेतुः ।
बन्धे च मोक्षे च मनोविशुद्धो गृही भवेद्वाऽप्युत मस्करी वा ॥ ५७ ॥

नास्त्येव वेदाश्रम उत्तमाऽऽदिः कथं च तस्माद्विनिवृत्तिगामिनौ ।
प्रतिश्रवौ नौ कथमल्पकालौ न हि प्रतिज्ञा भगवन्निरुद्धा ॥ ५८ ॥

संभिक्षमाणा न लभन्त एव चेद्गृहप्रवेशं गुरुणा प्रवेशनम् ।
कथं हि भिक्षा विहिता ननूत्तमा को नाम लोकस्य मुखापिधायकः ॥

तत्त्वोपदेशाद्विदितात्मतत्त्वो व्यधामहं संन्यसनं कृतात्मा ।
विरागभावान्न पराजितस्तु वादो हि तत्त्वस्य विनिर्णयाय ॥ ६० ॥

पुरा गृहस्थेन मया प्रबन्धा नैयायिकादौ विहिता महार्घाः ।
इतः परं मे हृदयं चिकीर्षु त्वदंघ्रिसेवां न विलङ्घ्य किञ्चित् ॥ ६१ ॥

श्रद्धामर्दनबद्धादरबुधपरिषच्छेमुषीसंनिषण्णा-
मर्वाग्दुर्वादिगर्वानलविपुलतरज्वालमालावलीढाम् ।

सिक्त्वा सूक्तामृतौघैरहह परिहसञ्जीवयस्यद्य सद्यः
को वा सेवापटुः स्याद्रणतरणविधौ सद्गुरोर्नैव जाने ॥ ६२ ॥

इत्युक्त्वोपरते सुरेश्वरगुरौ तेनैव शारीरके
नो संभाव्यहहात्र वार्तिकमिति प्रौढं शुगग्नि शनैः ।
धीराग्र्यः शमयन्विवेकपयसा देवेश्वरेण त्रयी-
भाष्ये कारयितुं स वार्तिकयुगं वद्धादरोऽभून्मुनिः ॥ ६३ ॥

भाष्यानुकारिमृदुवाक्यनिवेशितार्थं स्वीयैः पदैः सह निराकृतपूर्वपक्षम् ।
सिद्धान्तयुक्तिविनिवेशिततत्त्वरूपं दृष्ट्वाऽभिनन्द्य परितोषवशादवोचत् ॥

सत्यं यदात्थ विनयिन् मम याजुषी या
शाखा तदन्तगतभाष्यनिबन्ध इष्टः ।
तद्वार्तिकं मम कृते भवता प्रणेयं
सचेष्टितं परहितैकफलं प्रसिद्धम् ॥ ६५ ॥

तद्वत्त्वदीया खलु काण्वशाखा ममापि तत्रास्ति तदन्तभाष्यम् ।
तद्वार्तिकं चापि विधेयमिष्टं परोपकाराय सतां प्रवृत्तिः ॥ ६६ ॥

तत्रोभयत्र कुरु वार्तिकमार्तिहारि
कीर्तिं च याहि जितकार्तिकचन्द्रिकाभाम् ।
मा शङ्कि पूर्वमिव दुःशठवाक्यरोधो
मद्वाक्यमेव शरणं व्रज मा विचारीः ॥ ६७ ॥

इत्थं स उक्तो भगवत्पदेन श्रीविश्वरूपो विदुषां वरिष्ठः ।
चकार भाष्यद्वयवार्तिके द्वे आज्ञा गुरूणां ह्यविचारणीया ॥ ६८ ॥

आज्ञा गुरोरनुचरेन हि लङ्घनीयेत्युक्त्वा तयोर्निगमशेखरयोरुदारम् ।
निर्माय वार्तिकयुगं निजदेशिकाय निःसीमनिस्तुलनधीरपदं चकार ॥

सनन्दनो नाम गुरोरनुज्ञया भाष्यस्य टीकां व्यधितेरितः पराम् ।
यत्पूर्वभागः किल पञ्चपादिका तच्छेषगा वृत्तिरिति प्रथीयसी ॥ ७० ॥

व्यासर्षिसूत्रनिचयस्य विवेचनाय टीकामिमं विजयडिण्डिममात्मकीर्तेः ।
निर्माय पद्मचरणो निरवद्ययुक्तिहृद्यं प्रबन्धमकरोद्गुरुदक्षिणां सः ॥

आलोचयन्नथ तदा तु गतिं ग्रहाणामूचे सुरेश्वरसमाह्वयमुपह्वरे सः ।
पञ्चैव यस्य चरणाः प्रथिता इह स्युस्तत्रापि सूत्रयुगलद्वयमेव भूम्ना ॥

प्रारब्धकर्मपरिपाकवशात् पुनस्त्वं
वाचस्पतित्वमधिगम्य वसुन्धरायाम् ।
मध्यां विधास्यसितमां मम भाष्यटीका-
माभूतसंलयमविक्षिति सा च जीयात् ॥ ७३ ॥

इत्येवमुक्त्वाऽथ यतीश्वरोऽस्मादानन्दगिर्यादिमुनीन् स ह्रुत्वा ।
कुरुध्वमद्वैतपरान्निबन्धानित्यन्वशान्निर्ममसार्वभौमः ॥ ७४ ॥

ते सर्वेऽप्यनुमतिमाप्य देशिकेन्द्रो-
रानन्दाचलमुखरा महानुभावाः ।
आतेनुर्जगति यथास्वमात्मतत्त्वा-
म्भोजार्कान् विशदतरान् बहून्निबन्धान् ॥ ७५ ॥

इति श्रीमाधवीये तद्वार्तिकान्तप्रवर्तनः ।
संक्षेपशङ्करजये पूर्णः सर्गस्त्रयोदशः ॥

(आदितः श्लोकाः १३८७)

॥ चतुर्दशः सर्गः ॥

—।×।—

(पद्मपादतीर्थयात्रावर्णनम्)

अथाब्जपात् कर्तुमनाः स तीर्थयात्रामयाचिष्ट गुरोरनुज्ञाम् ।
देया गुरो मे भगवन्ननुज्ञा देशान् दिदृक्षे बहुतीर्थयुक्तान् ॥ १ ॥

स क्षेत्रवासो निकटे गुरोर्यो वासस्तदीयाङ्घ्रिजलं च तीर्थम् ।
गुरूपदेशेन यदात्मदृष्टिः सैव प्रशस्ताऽखिलदेवदृष्टिः ॥ २ ॥

शुश्रूषमाणेन गुरोः समीपे स्थेयं न नेयं च ततोऽन्यदेशे ।
विशिष्य मार्गश्रमकर्शितस्य निद्राभिभूत्या किमु चिन्तनीयम् ॥ ३ ॥

द्विधा हि संन्यास उदीरितोऽयं विबुद्धतत्त्वस्य च तद्बुभुत्सोः ।
तत्त्वंपदार्थैक्य उदीरितोऽयं यत्नात्त्वमर्थः परिशोधनीयः ॥ ४ ॥

संभाव्यते क्व च जलं क्व च नास्ति पाथः
शय्यास्थलं क्वचिदिहास्ति न च क्व चास्ति ।
शय्यास्थलीजलनिरीक्षणसक्तचेताः
पान्थो न शर्म लभते कलुषीकृतात्मा ॥ ५ ॥

ज्वरातिसारादि च रोगजालं बाधेत चेत्तर्हि न कोऽप्युपायः ।
स्नातुं च गन्तुं च न पारयेत तदा सहायोऽपि विमुञ्चतीमम् ॥ ६ ॥

स्नानं प्रभाते न च देवतार्चनं क्व चोक्तशौचं क्व वा समाधयः ।
क्व चाशनं कुत्र च मित्रसङ्गतिः पान्थो न शर्म लभते क्षुधातुरः ॥

नास्त्युत्तरं गुरुगिरस्तदपीह वक्ष्ये सत्यं यदाह भगवान् गुरुपार्श्ववासः ।
श्रेयानिति प्रथमसंयमिनामनेकान् देशानवीक्ष्य हृदयं न निराकुलं मे ॥

सर्वत्र न क्वापि जलं समस्ति पश्चात् पुरस्तादथवा विदिक्षु।
मार्गो हि विघेत न सुप्यतस्तः सुखेन पुण्यं क्व नु लभ्यतेऽधुना॥९॥

जन्मान्तरार्जितमघं फलदानहेतो-
र्व्याप्यात्मना जनिमुपैति न नो विवादः।
साधारणादिह च वा परदेशके वा
कर्म ह्यभुक्तमनुवर्तत एव जन्तुम्॥१०॥

इह स्थितं वा परतः स्थितं वा कालो न मुञ्चेत् समयागतश्चेत्।
तद्देशगत्याऽमृत देवदत्त इत्यादिकं मोहकृतं जनानाम्॥११॥

मन्वादयो मुनिवराः खलु धर्मशास्त्रे धर्मादि संकुचितमाहुरतिप्रवृद्धम्।
देशाद्यवेक्ष्य न तु तत्सरणिं गतानां शौचायतिक्रमकृतं भ्रमवेद्यं नः॥

दैवेऽनुकूले विपिनं गतो वा समाप्नुयाद्वाञ्छितमप्रमेयः।
म्रियेत नश्येदपि वा पुरःस्थं तस्मिन् प्रतीपे तत एव सर्वम्॥१३॥

गृहं परित्यज्य विदेशगो ना सुखं समागच्छति तीर्थदृश्वा।
गृहं गतो याति मृतिं पुरस्तात्तदागमादत्र च किं निमित्तम्॥१४॥

देशे कालेऽवस्थितं तद्विमुक्तं ब्रह्मानन्दं पश्यतां तत्र तत्र।
चित्तैकाग्र्ये विद्यमाने समाधिः सर्वत्रासौ दुर्लभो नेति मन्ये॥१५॥

सत्तीर्थसेवा मनसः प्रसादिनी देशस्य वीक्षा मनसः कुतूहलम्।
क्षिणोत्यनर्थान् सुजनेन सङ्गमस्तस्मान्न कस्मै भ्रमणं विरोचते॥१६॥

अटाट्यमानोऽपि विदेशसङ्गतिं लभेत विद्वान् विदुषाऽभिसङ्गतिम्।
बुधो बुधानां खलु मित्रमीरितं खलेन मैत्री न चिराय तिष्ठति॥

समीपवासोऽयमुदीरितो गुरोर्विदेशगो यद् हृदयेन धारयेत्।
समीपगोऽप्येष न संस्थितोऽन्तिके न भक्तिहीनो यदि धारयेद् हृदि॥

सुजनः सुजनेन संगतः परिपुष्णाति मतिं शनैः शनैः ।
परिपुष्टमतिर्विवेकवाञ्शनकैर्हेयगुणं विमुञ्चति ॥ १९ ॥

यद्याग्रहोऽस्ति तव तीर्थनिषेवणायां
विघ्नो मयाऽत्र न खलु क्रियते पुमर्थे ।
चित्तस्थिरत्वगतये विहितो निषेधो
मा भूद्विशेषगमनं त्वतिदुःखहेतुः ॥ २० ॥

नैको मार्गो बहुजनपदक्षेत्रतीर्थानि यातां
चौराध्वानं परिहर सुखं त्वन्यमार्गेण याहि ।
विप्राग्र्याणां वसतिविततिर्यत्र वत्स्यत्समीप-
स्थो येत्सार्थे परिचितजनैः शीघ्रमुद्दिष्टदेशम् ॥ २१ ॥

सद्भिः सङ्गो विधेयः स हि सुखनिचयं सूयते सज्जनाना-
मध्यात्मैक्ये कथास्ता घटितबहुरसाः श्राव्यमाणाः प्रशान्तैः ।
कायक्लेशं विभिन्द्युः सततमयमिदः श्रान्तविश्रामवृक्षाः
स्वान्तश्रोत्राभिरामाः परिमृषिततपः क्षोभितक्षुत्कलङ्काः ॥ २२ ॥

सत्सङ्गोऽयं बहुगुणयुतोऽप्येकदोषेण दुष्टो
यत् स्वान्तेऽयं तपति च परं सूयते दुःखजालम् ।
खल्वासङ्गो वसतिसमये शर्मदः पूर्वकाले
प्रायो लोके सततविमलं नास्ति निर्दोषमेकम् ॥ २३ ॥

मार्गे यास्यन्न बहुदिवसान् पाथसः संग्रही स्या-
त्तस्मादोषो जिगमिषुपदप्राप्तिविघ्नस्ततः स्यात् ।
प्राप्योद्दिष्टं वस निरसनं तत्र कार्यस्य सिद्धे-
र्मूलाद्भ्रंशोऽभिलषितपदप्राप्त्यभावोऽन्यथा हि ॥ २४ ॥

मार्गे चोरा निकृतिवपुषः संवसेयुः सहैव
छन्नात्मानो बहुविधगुणैः संपरीक्ष्याः प्रयत्नात्।
देवान् वस्त्रं लिखितमथवा दुर्विधा नेतुकामा
विश्वासोऽतोऽपरिचितनृपु प्रोज्झनीयो न कार्यः ॥ २५ ॥

मध्येमार्गं योजनाभ्यन्तरे वा तिष्ठेयुश्चेद्भिक्षवस्तेऽभिगम्याः।
पूज्याः पूज्यास्तद्व्यतिक्रान्तिरुग्रा श्रेयस्कार्यं निष्फलीकर्तुमीशाः ॥

यदापदपदं सदा यतिवर स्थितं वस्तु त-
न्मतं भज मितंपचान् मनसि मा कृथाः प्राकृतान्।
कषायकलुषाशयक्षतिविनिर्वृतः सन्मतः
सुखी चर सुखे चिरात् स्फुरति संततानन्दता ॥ २७ ॥

इत्थं गुरोर्मुखगुहोदितवाक्सुधां ता-
मापीय हृष्टहृदयः स मुनिः प्रतस्थे।
प्रस्थाप्य तं गुरुवरोऽथ सुरेश्वराद्यैः
कालं कियन्तमनयत् सह भङ्गकुध्रे ॥ २८ ॥

अधिगम्य तदाऽऽत्मयोगशक्त्येतनुभावेन निवेद्य चाऽऽश्रवेभ्यः।
अवलम्बिततारकापथोऽसावचिरादन्तिकमाससाद मातुः ॥ २९ ॥

तत्राऽऽतुरां मातरमैक्षताऽसौ ननाम तस्याश्चरणौ कृतात्मा।
सा चैनमुद्वीक्ष्य शरीरतापं जहौ निदाघार्त इवाम्बुदेन ॥ ३० ॥

असावसङ्गोऽपि तदाऽऽर्द्रचेतास्तामाह मोहान्धतमोपहर्ता।
अम्बायमस्त्यत्र शुचं जहीहि प्रब्रूहि किं ते करवाणि कृत्यम् ॥ ३१ ॥

दृष्ट्वा चिरात् पुत्रमनामयं सा
हृष्टान्तरात्मा निजगाद मन्दम्।

अस्यां दशायां कुशली मया त्वं
दिष्ट्याऽसि दृष्टः किमतोऽस्ति कृत्यम् ॥ ३२ ॥

इतः परं पुत्रक गात्रमेतद्वोढुं न शक्नोमि जरातिशीर्णम् ।
संस्कृत्य शास्त्रोदितवर्त्मना त्वं सद्वृत्त मां प्रापय पुण्यलोकान् ॥

सुतानुगां सूक्तिमिमां जनन्याः श्रुत्वाऽथ तस्यै सुखरूपमेकम् ।
मायामयाशेषविशेषशून्यं मानातिगं स्वप्रभमप्रमेयम् ॥ ३४ ॥

उपादिशद्ब्रह्म परं सनातनं न यत्र हस्ताङ्घ्रिविभागकल्पना ।
अन्तर्बहिः संनिहितं यथाम्बरं निरामयं जन्मजरादिवर्जितम् ॥ ३५ ॥

सौम्यागुणे मे रमते न चित्तं रम्यं वद त्वं सगुणं तु देवम् ।
न बुद्धिमारोहति तत्त्वमार्त यदेकमस्थूलमनण्वगोत्रम् ॥ ३६ ॥

निशम्य मातुर्वचनं दयालुस्तुष्टाव भक्त्या भुनिरष्टमूर्तिम् ।
तुष्टैर्भुजङ्गोपपदैः प्रसन्नः प्रस्थापयामास स च स्वदूतान् ॥ ३७ ॥

विलोक्य तान्शूलपिनाकहस्तान्नैवानुगच्छेयमिति ब्रुवन्त्याम् ।
तस्यां विसृज्यानुनयेन शैवानस्तौदथो माधवमादरेण ॥ ३८ ॥

भुजगाधिपभोगतल्पभाजं कमलाङ्कस्थलकल्पिताङ्घ्रिपद्मम् ।
अभिवीजितमादरेण नीलावसुधाभ्यां चलमानचामराभ्याम् ॥ ३९ ॥

विहिताञ्जलिना निषेव्यमाणं विनतानन्दकृताऽग्रतो रथेन ।
धृतमूर्तिभिरस्त्रदेवताभिः परितः पञ्चभिरञ्चितोपकण्ठम् ॥ ४० ॥

महनीयतमालकोमलाङ्गं मकुटीरत्नचयं महार्हयन्तम् ।
शिशिरेतरभानुशीलिताग्रं हरिनीलोपलभूधरं हसन्तम् ॥ ४१ ॥

तत्रात्यं निजसुतोदितमम्बुजाक्षं
चित्ते दधार मृतिकाल उपागतेऽपि ।

चित्तेन कञ्जनयनं हृदि भावयन्ती
तत्याज देहमचला किल योगिवत्सा ॥ ४२ ॥

ततः शरच्चन्द्रमरीचिरोचिर्विचित्रपारिप्लवकेतनाढ्यम् ।
विमानमादाय मनोज्ञरूपं प्रादुर्बभूवुः किल विष्णुदूताः ॥ ४३ ॥

वैमानिकांस्तान्नयनाभिरामानवेक्ष्य हृष्टा प्रशशंस पुत्रम् ।
विमानमारोप्य विराजमानमनायि तैः सा बहुमानपूर्वम् ॥ ४४ ॥

इयमर्चिरहर्वलक्षपक्षान् षडुदग्व्याससमानिलार्कचन्द्रान् ।
चपलावरुणेन्द्रधातृलोकान् क्रमशोऽस्तीत्य परं पदं प्रपेदे ॥ ४५ ॥

स्वयमेव चिकीर्षुरेष मातुश्चरमं कर्म समाजुहाव बन्धून् ।
किमिहास्ति यते तवाधिकारः किमवेत्येनममी निनिन्दुरुच्चैः ॥ ४६ ॥

अनलं बहुधाऽर्थिताऽपि तस्मै वत नाऽऽदत्त च बन्धुता तदीया ।
अथ कोपपरीवृतान्तरोऽसावखिलांस्तानशपच्च निर्ममेन्द्रः ॥ ४७ ॥

संचित्य काष्ठानि सुशुष्कवन्ति गृहोपकण्ठे धृततोयपात्रः ।
स दक्षिणे दोष्णि ममन्थ वह्निं ददाह तां तेन च संयतात्मा ॥ ४८ ॥

न याचिता वह्निमदुर्यदस्मै शशाप तान् स्वीयजनान् सरोषः ।
इतः परं वेदबहिष्कृतास्ते द्विजा यतीनां न भवेच्च भिक्षा ॥ ४९ ॥

गृहोपकण्ठेषु च वः श्मशानमद्यप्रभृत्यस्त्विति तान् शशाप ।
अद्यापि तद्देशभवा न वेदमधीयते नो यमिनां च भिक्षा ॥ ५० ॥

तदाप्रभृत्येव गृहोपकण्ठेष्वासीत् श्मशानं किल हन्त तेषाम् ।
महत्सु धीपूर्वकृतापराधो भवेत् पुनः कस्य सुखाय लोके ॥ ५१ ॥

शान्तः पुमानिति न पीडनमस्य कार्यं
शान्तोऽपि पीडनवशात् क्रुधमुद्वहेत् सः ।

शीतः सुखोऽपि मथितः किल, चन्दनद्रु-
स्तीव्राहुताशजनको भवति क्षणेन ॥ ५२ ॥

यद्यप्यशास्त्रीयतया विभाति तेजस्विनां कर्म तथाऽप्यनिन्द्यम् ।
विनिन्द्यकृत्यं किल भार्गवस्य ददुः स्वपुत्रान् कतिचिद्वृकाय ॥ ५३ ॥

इति स्वजननीमसौ मुनिजनैरपि प्रार्थितां
पुनः पतनवर्जितामतनुसौख्यसन्दोहिनीम् ।
यतिक्षितिपतिर्गतिं वितमसं स नीत्वा तत-
स्ततोऽन्यमतशातने प्रयतते स पृथ्वीतले ॥ ५४ ॥

अथ तत्सहायजलजांघ्रिमुपागमेच्छुरमीप्सितेऽत्र विललम्ब एषकः ।
जलजांघ्रिरप्यथ पुरा निजाज्ञया कृतवानुदीच्यबहुतीर्थसेवनम् ॥ ५५ ॥

आससाद सनकर्दिशं मुनेर्यस्य जन्म वसुधाघटी स्मृता ।
सा श्रुतिः सकलरोगनाशिनी योऽपिबज्जलधिमेकबिन्दुवत् ॥ ५६ ॥

अद्राक्षीत्सुभगाहिभूषिततनुं श्रीकालहस्तीश्वरं
लिङ्गे सन्निहितं दधानमनिशं चान्द्रीं कलां मस्तके ।
पार्वत्या करुणारसार्द्रमनसाऽऽश्लिष्टं प्रमोदास्पदं
देवैरिन्द्रपुरोगमैर्जय जयेत्याभाष्यमाणं मुनिः ॥ ५७ ॥

स्नात्वा सुवर्णमुखरीसलिलाशयेऽन्त-
र्गत्वा पुनः प्रणमति स्म शिवं भवान्या ।
ध्यानर्च भावकुसुमैर्मनसा नुनाव,
स्तुत्वा च, तं पुनरयाचत तीर्थयात्राम् ॥ ५८ ॥

लब्ध्वाऽनुज्ञां तज्ञरात् कालहस्तिक्षेत्रात् काञ्चीक्षेत्रमागात्पवित्रम् ।
संसाराब्धिं संतितीर्षोः प्रसिद्धं मुद्राः प्राहुर्यद्धि लोके ह्यमुष्मिन् ॥

तत्रैकाम्राधीश्वरं विश्वनाथं नत्वा गम्यं स्वीयभाग्यातिशीत्या ।
देवीं धामान्तर्गतामन्धकारेर्हार्दं रुद्रस्येव जिज्ञासमानाम् ॥ ६० ॥

कल्लालेशं द्राक्ततो नातिदूरे लक्ष्मीकान्तं संवसन्तं पुराणम् ।
कारुण्यार्द्रस्वान्तमन्तादिशून्यं दृष्ट्वा देवं संतुतोषैकभक्त्या ॥ ६१ ॥

पुण्डरीकपुरमाययौ मुनिर्यत्र नृत्यति सदाशिवोऽनिशम् ।
वीक्षते प्रकृतिरादिमा हृदा पार्वतीपरिणतिः शुचिस्मिता ॥ ६२ ॥

ताण्डवं मुनिजनोऽत्र वीक्षते दिव्यचक्षुरमलाशयोऽनिशम् ।
जन्ममृत्युमपभेदि दर्शनान्नेत्रमानसविनोदकारकम् ॥ ६३ ॥

किं चात्र तीर्थमिति भिक्षुगणेन कश्चित्
पृष्टोऽब्रवीच्छिवपदाम्बुजसक्तचित्तः ।
संप्रार्थितः करुणयाऽस्मरदत्र गङ्गां
देवोऽथ संन्यधित दिव्यसरित् सुतीर्थम् ॥ ६४ ॥

शिवाज्ञयाऽभूदिति तीर्थमेतच्छिवस्य गङ्गां प्रवदन्ति लोके ।
स्नानादमुष्यां त्रिगुणोत्थतापाः शनैः शनैस्ताण्डवमीक्षमाणाः ॥ ६५ ॥

शिवस्य नाट्यश्रमकर्शितस्य श्रमापनोदाय विचिन्तयन्ती ।
शिवेति गङ्गापरिणाममगाऽभूत्ततोऽयमेतत्प्रथितं तदाख्यम् ॥ ६६ ॥

नृत्यचीरदवस्खलज्जलगतेः पर्यापतद्बिन्दुकं
पार्श्वे स्नानपरैर्विनोदवशतो यज्जह्नुकन्यापयः ।
नृत्यं तन्वति धूर्जटौ विगलितं प्रेङ्खज्जटामण्डला-
त्तेनैतच्छिवजाह्नवीति कथयन्त्यन्ये विपश्चिज्जनाः ॥ ६७ ॥

स्नायं स्नायं तीर्थवर्येऽत्र नित्यं वीक्षं-वीक्षं देवपादाब्जयुग्मम् ।
शोधं शोधं मानसं मानवोऽसौ वीक्षेतेदं ताण्डवं शुद्धचेताः ॥ ६८ ॥

शुद्धं महद्वर्णयितुं क्षमेत पुण्यं पुरारिः स्वयमेव तस्य ।
निमज्ज्य शम्भुप्रसरित्यमुष्यां दाक्षायणीनाथमुदीक्षते यः ॥ ६९ ॥

इतीरितः शङ्करयोजितात्मा केनापि भिक्षुर्मुदितो जगाहे ।
तीर्थे तदाप्लुत्य ननाम शम्भोरङ्घ्रिं जितात्मा भुवनस्य गोप्तुः ॥

रामसेतुगमनाय संदधे मानसं मुनिरनुत्तमः पुनः ।
वर्त्मनि प्रयतमानसो व्रजन् संददर्श सरितं कवेरजाम् ॥ ७१ ॥

यत्पवित्रपुलिनस्थलं पयःसिन्धुवासरसिकाय विष्णवे ।
अभ्यरोचत हिरण्यवाससे पद्मनाभमुखनामशालिने ॥ ७२ ॥

सह्यपर्वतसुतातिनिर्मलाम्भोभिषिक्तभगवत्पदाम्बुजे ।
आकलय्य बहुशिष्यसंवृतः प्रास्थिताभिरुचितस्थलाय सः ॥ ७३ ॥

गच्छन् गच्छन् मार्गमध्येऽभियातं गेहं भिक्षुर्मातुलस्याऽऽजगाम ।
दृष्ट्वा शिष्यैस्तं चिरेणाभियातं मोदं प्रापन्मातुलः शास्त्रवेदी ॥ ७४ ॥

शुश्राव तं बन्धुजनः सशिष्यं स्वमातुलागारमुपेयिवांसम् ।
आगत्य दृष्ट्वा चिरमागतं तं जहर्ष हर्षातिशयेन साश्रुः ॥ ७५ ॥

रुरोद कश्चिन्मुमुदेऽत्र कश्चिज्जहास पूर्वाचरितं बभाषे ।
कश्चित्प्रमोदातिशयेन किंचिद्वचः स्खलद्धीः प्रणनाम कश्चित् ॥ ७६ ॥

ऊचेऽस्य तं ज्ञातिजनः प्रमोदी दृष्ट्वा चिरायाक्षिपथं गतोऽभूः ।
दिदृक्षते त्वां जनताऽतिहार्दाच्चयाऽपि शक्नोपि न वीक्षणाय ॥ ७७ ॥

पुत्राः समिता न न बन्धुवर्गो न राजबाधा न च चोरभीतिः ।
कृतार्थतामूलपदं यतित्वं प्रसन्नवन्तं फलितं महान्तम् ॥ ७८ ॥

शाखोपशाखाश्रितमेव वृक्षं बाधन्त आगत्य न तद्विहीनम् ।
यथा तथा वा धनिनं दरिद्रा बाधन्त आगत्य दिने दिने स्म ॥ ७९ ॥

कुटुम्बरक्षागतमानसानामायाति निद्राऽपि सुखं न जातु।
क देवतार्चा क च तीर्थयात्रा क वा निषेवा महतां भवेन्नः ॥ ८० ॥

अश्रौष्म संन्यासकृतं भवन्तं विप्रात् कुतश्चिद्गृहमागतान्नः।
कालोऽत्यगात्ते वहुतरं देवार्चाथैस्य हेतोर्गृहमागतस्त्वम् ॥ ८१ ॥

यथा शकुन्ताः परवर्धितान् द्रुमान् समाश्रयन्ते सुखदांस्त्यजन्त्यपि।
परप्रक्लृप्तान् मठदेवतागृहान्यतिः समाश्रित्य तथोज्झति ध्रुवम् ॥८२॥

यथा हि पुष्पाण्यभिगम्य षट्पदाः संगृह्य सारं रसमेव भुञ्जते।
तथा यतिः सारमवाप्नुवन् सुखं गृहाद्गृहादोदनमेव भिक्षते ॥ ८३ ॥

यतेर्विरज्यात्मगतिः कलत्रं देहं गृहं संयतमेव सौख्यम्।
विरक्तिभाजस्तनयाः स्वशिष्याः किमर्थनीयं यतिनो महात्मन् ॥८४॥

मनोरथानां न समाप्तिरिष्यते पुनः पुनः संतनुते मनोरथान्।
दारानभीप्सुर्यतते दिवानिशं तान् प्राप्य तेभ्यस्तनयानभीप्सति ॥

अनाप्नुवन् दुःखमसौ सुतीव्रं प्राप्नोति चेष्टेन वियुज्यते पुनः।
सर्वात्मना कामवशस्य दुःखं तस्माद्विरक्तिः पुरुषेण कार्या ॥ ८६ ॥

विरक्तिमूलं मनसो विशुद्धिं तन्मूलमाहुर्महतां निषेवाम्।
भवादृशास्तेन च दूरदेशे परोपकाराय रसामटन्ति ॥ ८७ ॥

अज्ञातगोत्रा विदितात्मतत्त्वा लोकस्य दृष्ट्या जडवद्विभान्तः।
चरन्ति भूतान्यनुकम्पमानाः सन्तो यदृच्छोपनतोपभोग्याः ॥ ८८ ॥

चरन्ति तीर्थान्यपि संग्रहीतुं लोकं महान्तो ननु शुद्धभावाः।
शुद्धात्मविद्याक्षपितोरुपापास्तज्जुष्टमम्भो निगदन्ति तीर्थम् ॥ ८९ ॥

वसन्त्वमत्र कतिचिद्दिवसानि विद्वंस्त्वद्दर्शनं वितनुते मुदितादि मध्यम्।
एष्यद्वियोगचकिता जनतेयमास्ते दुःखं गतेऽत्र भवितेति भवत्यसङ्गे ॥

कोशं क्लेशमलस्य लास्यगृहमप्युद्दंहसामालयं
पैशुन्यस्य निशान्तमुत्कटमृषाभाषाविशेषाश्रयम् ।
हिंसामांसलमाश्रिता घनघनाशंसानृशंसा वयं
वर्ज्यं दुर्जनसङ्गमं करुणया शोध्या यतीन्दो त्वया ॥ ९१॥

संयुनक्ति वियुनक्ति देहिनं दैवमेव परमं मनागपि ।
इष्टसङ्गतिनिवृत्तिकालयोर्निर्विकारहृदयो भवेश्वरः ॥ ९२ ॥

मध्याह्नकाले क्षुधितस्तृषार्तः क मेऽन्नदातेति वदन्नुपैति ।
यस्तस्य निर्वापयिता क्षुधार्तेः कस्तस्य पुण्यं वदितुं क्षमेत ॥ ९३ ॥

सायं प्रातर्वह्निकार्यं वितन्वन् मज्जंस्तोये दण्डकृष्णाजिनी च ।
नित्यं वर्णी वेदवाक्यान्यधीयन् क्षुद्बुध्या शीघ्रं गेहिनो गेहमेति ॥

उच्चैः शास्त्रं भाषमाणोऽपि भिक्षुस्तारं मन्त्रं संजपन्वा यतात्मा ।
मध्येघस्रं जाठराग्नौ प्रदीप्ते दण्डी नित्यं गेहिनो गेहमेति ॥ ९५ ॥

यदन्नदानेन निजं शरीरं पुष्णंस्तपोऽयं कुरुते सुतीव्रम् ।
फलार्धमस्मै ददतोऽन्नमर्धमिति स्मृतिः संवदतेऽनवद्या ॥ ९६ ॥

पुण्यं गृहस्थेन विचक्षणेन गृहेषु संचेतुमलं प्रयासात् ।
विनाऽपि तत्फलनिषेवणेन तीर्थादिसेवा बहुदुःखसाध्या ॥ ९७ ॥

गृही धनी धन्यतरो मतो मे तस्योपजीवन्ति धनं हि सर्वे ।
चौर्येण कश्चित्प्रणयेन कश्चिद्दानेन कश्चिद्बलतोऽपि कश्चित् ॥ ९८ ॥

संतोषयेद्वेदविदं द्विजं यः सन्तोषयत्येष स सर्वदेवान् ।
तद्वेदविप्रे निवसन्ति देवा इति स्म साक्षाच्छ्रुतिरेव वक्ति ॥ ९९ ॥

स्वधर्मनिष्ठा विदिताखिलार्था जितेन्द्रियाः सेवितसर्वतीर्थाः ।
परोपकारव्रतिनो महान्त आयान्ति सर्वे गृहिणो गृहाय ॥ १०० ॥

गृही गृहस्थोऽपि तदश्नुते फलं यत्तीर्थसेवाभिरवाप्यते जनैः ।
तत्तस्य तीर्थं गृहमेव कीर्तितं धनी वदान्यः प्रवसेन्न कश्चन ॥ १०१ ॥

अन्तःस्थिता मूषकमुख्यजीवा बहिः स्थिता गोमृगपक्षिमुख्याः ।
जीवन्ति जीवाः सकलोपजीव्यस्तस्माद्गृही सर्ववरो मतो मे ॥ १०२ ॥

शरीरमूलं पुरुषार्थसाधनं तच्चान्नमूलं श्रुतितोऽवगम्यते ।
तच्चान्नमस्माकमधीषु संस्थितं सर्वं फलं गेहपतिद्रुमाश्रयम् ॥ १०३ ॥

ब्रवीमि भूयः शृणुताऽऽदरेण वो गृहागतं पूजयताऽऽतुरातिथिम् ।
संपूजितो योऽतिथिरुद्धरत्कुलं निराकृतात् किं भवतीति नोच्यते ॥

विनाऽभिसन्धिं कुरुत श्रुतीरितं कर्म द्विजा नो जगतामधीश्वरः ।
तुष्येदिति प्रार्थनयाऽपि तेन स्वान्तस्य शुद्धिर्भविताऽचिरेण वः ॥

ससंरम्भश्लिष्यत्सुफणिगणवधूटीकुचतटी-
पटीरस्पर्शारागस्तनपङ्काङ्कितहृदः ।
तथाऽप्येते पूता यतिपतिपदाम्भोजभजन-
क्षणक्षीणक्लेशाः सदयहृदयामाः सुकृतिनः ॥ १०६ ॥

संदिश्येत्थं बन्धुतां भिक्षुराजो भिक्षां चक्रे मातुलस्यैव गेहे ।
पप्रच्छैनं मातुलो भुक्तवन्तं किंस्विच्छन्नं पुस्तकं शिष्यहस्ते ॥ १०७ ॥

टीका विद्वन् भाष्यगेति ब्रुवाणं तां दर्शीति प्रार्थिते दत्तवांश्च ।
अद्राक्षीत्तां मातुलस्तस्य बुद्धिं दृष्ट्वाऽऽनन्दात् खेदमापच्च किंचित् ॥

प्रबन्धनिर्माणविचित्रनैपुणीं दृष्ट्वा प्रमोदं स बिभेद किंचित् ।
मतान्तराणां किल युक्तिजालैर्निरुत्तरं बन्धनमाशुशङ्के ॥ १०९ ॥

गुरोर्मतं स्वाभिमतं विशेषान्निराकृतं तत्र समस्तमप्यभूत् ।
साधुर्निबन्धोऽयमिति ब्रुवाणः सामर्षयोगोऽपि कृताभिनन्दः ॥ ११०

सेतुं गच्छाम्यालये पुस्तभारं ते न्यस्येमं वर्तते मेऽत्र जीवः ।
विद्वन् यद्वद्गोगृहादौ परेषां प्रीतिः पूर्णा नस्तथा पुस्तभारे ॥ १११ ॥

इत्युक्त्वा वैमातुलं मस्करीशः शिष्यैर्हृष्यन् सेतुमेष प्रतस्थे ।
प्रस्थातुः श्रीपद्मपादस्य जातं कष्टं चेष्यत्सूचनार्थं निमित्तम् ॥ ११२ ॥

वामं नेत्रं गन्तुरस्पन्दतैव बाहुः पुस्फोरापि वामस्तथोरुः ।
चुक्षावोच्चैर्हन्त कश्चित्पुरस्ताच्चत्तत्वं द्रागशोऽगणित्वा जगाम ॥ ११३ ॥

गतेऽत्र मेने किल मातुलोऽस्य ग्रन्थे स्थितेऽस्मिन् गुरुपक्षहानिः ।
दग्धेऽत्र जायेत महान् प्रचारो नोक्त्या निराकर्तुमपि प्रसक्तम् ॥११४॥

पक्षस्य नाशाद्गृहनाश एव नो वरं गृहेणैव दहामि पुस्तकम् ।
एवं निरूप्य न्यदधाद्धुताशनं चुक्रोश चाग्निर्दहतीति मे गृहम् ॥

ऐजिह्ममाश्रित्य वदन्ति चैवं वदेव मूढं मम भाषणेऽपि ।
यावत्कृतं तावदिहास्य कर्तुः पापं ततः स्याद्द्विगुणं प्रवक्तुः ॥ ११६ ॥

गच्छन्नसौ फुल्लमुनेर्जगाम तमाश्रमं यत्र च रामचन्द्रः ।
अश्वत्थमूले न्यावत स्वचापं स्वयं कुशानामुपरि न्यषीदत् ॥ ११७ ॥

तीर्त्वा समुद्रं जनकात्मजायाः सन्दर्शनोपायमवीक्षमाणः ।
वसुन्धरायाः श्रवणाः प्लवङ्गा न वारिराशौ प्लवनं क्षमन्ते ॥ ११८ ॥

संचिन्तयन्निति कुशासनसंनिविष्टो ज्योतिस्तदैक्षत विदूरगमेव किञ्चित् ।
संव्याप्नुवज्जगदिदं सुखशीतलं यत्संप्रार्थनीयमनिशं मुनिदेवताभिः ॥

आगच्छदात्माभिमुखं निरीक्ष्य सर्वे तदुत्तस्थुरुदारवीर्याः ।
ततः पुमाकारमदृश्यतैतन्महाप्रभामण्डलमध्यवर्ति ॥ १२० ॥

मध्येप्रभामण्डलमैक्षताश्रितं स्त्रियाकृति सर्वतपोमयं पुनः ।
लोपादिमुद्रासहितं महामुनिं प्राबोधि कुम्भोद्भवमादराज्जनैः ॥ १२१ ॥

अगस्त्यदृष्ट्या रघुनन्दनस्ततः स खेदमन्तःकरणोत्थमत्यजत् ।
प्रायो महद्दर्शनमेव देहिनां क्षिणोति खेदं रविवन्महातमः ॥ १२२ ॥

सभार्यमर्घ्यादिभिरर्चयित्वा रामस्तदङ्घ्री शिरसा ननाम ।
तूष्णीं मुहूर्तं व्यसनार्णवस्थो धृतिं समास्थाय पुनर्बभाषे ॥ १२३ ॥

दृष्ट्वा भवन्तं पितृवत्प्रमोदे यन्मामगा दुःखमहार्णवस्थम् ।
मन्ये ममाऽऽत्मानमवाप्तकामं वंशो महान्मे तपनात्प्रवृत्तः ॥ १२४ ॥

न तत्र मादृग्जनिता न जातः पदच्युतोऽहं प्रथमं समार्यः ।
सलक्ष्मणोऽरण्यमुपागतश्च मारीचमायानिहतान्तरङ्गः ॥ १२५ ॥

तत्रापि भार्यामहृत च्छलेन स रावणो राक्षसपुङ्गवो मे ।
सा चाधुनाऽशोकवने समास्ते कृशा वियोगात्स्वत एव तन्वी ।१२६॥

तीर्त्वा समुद्रं विनिहत्य दुष्टं बलेन सीतां महता हरामि ।
यथा तथोपायमुदाहर त्वं न मे त्वदन्योऽस्ति हितोपदेष्टा ॥ १२७ ॥

इतीरितो वाचमुवाच विद्वान्मा राम शोकस्य वशं गतो भूः ।
वंशद्वये सन्ति नृपा महान्तः संप्राप्य दुःखं परिमुक्तदुःखाः ॥ १२८ ॥

त्वमग्रणीर्दाशरथे धनुर्भृतां तवानुजस्यापि समो न लभ्यते ।
प्लवङ्गमानामधिपस्य कोटिशो मा मुञ्च मा मुंच वचो विनार्थम् ॥

सहायसंपत्तिरियं तवास्ति हितोपदेष्टाऽप्यहमस्मि कश्चित् ।
वारांनिधिः किं कुरुते तवायं स्मराधुना गोष्पदमात्रमेनम् ॥ १३० ॥

पुरैव चार्वब्धिमहं पिबामि शुष्केऽत्र तेन प्रतियाहि लङ्काम् ।
एवं मया कीर्तिरुपार्जिता स्याद्वद्धे तु वार्धौ तव सार्जिता स्यात् ॥

सेतुं वार्धौ बन्धयित्वा जहि त्वं दुष्टं चौर्येणैव सीता हृताऽऽसीत् ।
प्राप्नोषि त्वं कीर्तिमाचन्द्रतारं तेनातार्ब्धि धन्यधन्य त्वं कपीन्द्रैः ॥

इत्थं यत्र प्रेरितोऽगस्त्यवाचा सेतुं रामो बन्धयामास वार्धौ ।
तुङ्गैः शृङ्गैर्वानरैस्तेन गत्वा तं हत्वाऽऽजौ जानकीमानिनाय ॥ १३३ ॥

तत्ताद्दक्षे तत्र तीर्थे स भिक्षुः स्नात्वा भक्त्या रामनाथं प्रणम्य ।
तत्र श्रद्धोत्पत्तये मानुषाणां शिष्येभ्यस्तद्वैभवं सम्यगूचे ॥ १३४ ॥

तन्माहात्म्यं वर्णयन्तं मुनिं तं पप्रच्छैनं कश्चिदेवं विपश्चित् ।
रामेशाख्या किंसमासोपपन्ना पृष्टस्त्रेधाऽवोचदेवं समासम् ॥ १३५ ॥

रघूद्वहस्तत्पुरुषं परं जगौ शिवो बहुव्रीहिसमासमैरयत् ।
रामेश्वरे नामनि कर्मधारयं परं समाहुः स्म सुरेश्वरादयः ॥ १३६ ॥

एवं निश्चित्योदितं तत्समासं श्रुत्वा तत्रत्यो बुधो योऽभ्यनन्दत् ।
अम्भोजाङ्घ्रिस्तैरथ स्तूयमानः कश्चित्कालं तत्र योगीडनैषीत् ॥ १३७ ॥

तस्मादार्यः प्रस्थितोऽभूत सशिष्यस्तीर्थस्नानोपात्तचित्तामलत्वः ।
पश्यन् देशान्मातुलीयं जगाहे गेहं दाहं तस्य पुस्तेन सार्धम् ॥

श्रुत्वा किञ्चिद् खेदमापेदिवान् स मत्त्वा मत्वा धैर्यमापेदिवान् सः ।
श्रावं श्रावं मातुलीयस्य तीव्रं दाहं गेहस्यानुकम्पां व्यधत्त ॥ १३९ ॥

विश्वस्य मां निहितवानसि पुस्तभारं
तं चाददद्धुतवहः पतितः प्रमादात् ।
तावान्न मे सदनदाहकृतोऽनुतापो
यावांस्तु पुस्तकविनाशकृतो मम स्यात् ॥ १४० ॥

इत्थं ब्रुवन्तं तमयो न्यगादीत् पुस्तं गतं बुद्धिरवस्थिता मे ।
उक्त्वा समारब्ध पुनश्च टीकां कर्तुं स धीरो यतिवृन्दवन्द्यः ॥ १४१ ॥

दृष्ट्वा बुद्धिं मातुलस्तस्य भूयो भीतः प्रास्यद्भोजने तन्मनोघ्नम् ।
कश्चिद्द्रव्यं पूर्ववन्नाक्षमिष्ट टीकां कर्तुं केचिदेवं ब्रुवन्ति ॥ १४२ ॥

अत्रान्तरेऽन्यैर्निजवच्चरद्भिः स्वैस्तीर्थयात्रां दयितैः सतीर्थ्यैः ।
अर्धादुपेत्याऽऽश्रमतः कनिष्ठज्ञातिः सखेदैः स मुनिः समैक्षि ॥ १४३ ॥

दृष्ट्वा पद्माङ्घ्रिं क्रमात्ते प्रणेमुस्तत्पादाम्भोजीयरेणून् दधानाः ।
अन्योन्यं प्रागादुदुस्ते ददुश्चानेकानेहोयोगजैक्यान्नमांसि ॥ १४४ ॥

वाणीनिर्जितपन्नगेश्वरगुरुप्राचेतसा चेतसा
　बिभ्राणा चरणं मुनेर्विरचितन्यापल्लवं पल्लवम् ।
धुन्वन्तं प्रभया निवारिततमोगङ्गापदं कामदं
　रेजेन्तेवसतां समष्टिरसुहृत्त्याहितात्याहिता ॥ १४५ ॥

शुश्राव साऽन्तेवसतां समष्टिः स्वदेशकीयां सुखदां सुवार्ताम् ।
अर्थात् समीपागततः कुतश्चिद् द्विजेन्द्रतः सेवितसर्वतीर्थात् ॥ १४६ ॥

अथ गुरुवरमनवेक्ष्य नितान्तं व्यथितहृदो मुनिवर्यविनेयाः ।
कथमपि विदिततदीयसुवार्ताः समधिगताः किल केरलदेशान् ॥

अत्रान्तरे यतिपतिः प्रसुवोऽन्त्यकृत्यां
　कृत्वा स्वधर्मपरिपालनसक्तचित्तः ।
आकाशलङ्घिवरकेरमहीरुहेषु
　श्रीकेरलेषु मुनिरास्त चरन् विरक्तः ॥ १४८ ॥

विचरत्नथ केरलेषु विष्वङ्निजशिष्यागमनं निरीक्ष्य मौनी ।
विनयेन महासुरालयेशं विनमन्नस्तुत निस्तुलानुभावः ॥ १४९ ॥

सदसत्त्वविमुक्तया प्रकृत्या चिदचिद्रूपमिदं जगद्विचित्रम् ।
कुरुषे जगदीश लीलया त्वं परिपूर्णोऽसि न हि प्रयोजनेच्छा ॥ १५० ॥

रजसा सृजसीश सत्त्ववृत्तिस्त्रिजगद्रक्षसि तामसः क्षिणोषि ।
बहुधा परिकीर्त्यसे च स त्वं विधिवैकुण्ठशिवाभिधाभिरेकः ॥ १५१ ॥

विविधेषु जलाशयेषु सोऽयं सवितेव प्रतिबिम्बितस्वभावः ।
बहुरूपमिदं प्रविश्य विश्वं स्वयमेकोऽपि भवान् विभात्यनेकः ॥१५२॥

इति देवमभिष्टुवन् विशिष्टस्तुतिलोऽसौ सुरसद्मसंनिविष्टः ।
चिरकालवियोगदीनचित्तः शिरसा शिष्यगणैरयो ववन्दे ॥ १५३ ॥

गुरुणा कुशलानुयोगपूर्वं सदयं शिष्यगणेषु सान्त्वितेषु ।
अतिदीनमनाः शनैरवादीदजहद्गद्गदिकं स पद्मपादः ॥ १५४ ॥

भगवन्नभिगम्य रङ्गनाथं पथि पद्माक्षमहं निवर्तमानः ।
बहुधाविहितानुनीतिर्नीतो बत पूर्वाश्रममातुलेन गेहम् ॥ १५५ ॥

अहमस्य पुरो भिदावदेन्दोरपि पूर्वाश्रमवासनानुबन्धात् ।
अपठं भवदीयभाष्यटीकामजयं चात्र कृतानुयोगमेनम् ॥ १५६ ॥

दग्धमुद्रमुखमुद्रणमन्त्रैर्ध्वस्ततर्कगुरुकापिलतन्त्रैः ।
वर्मितो निगमसारसुधार्कैर्मातुलं तमजयं तव सूक्तैः ॥ १५७ ॥

खड्गाखड्गिविहारकल्पितरुजं काणादसेनामुखे
शस्त्राशस्त्रिकृतं श्रमं च विषमं पश्यत्पदानां पदे ।
यष्टीयष्टिभवं च कापिलबले खेदं मुने तावकैः
सूक्तैर्मौक्तिकवंशमौक्तिकमयैर्नाप्यते वर्मितः ॥ १५८ ॥

अथ गूढहृदो यथापुरं मामस्मिन्न्याऽऽहितसत्क्रियस्य तस्य ।
अधिसद्म निधाय भाष्यटीकामहमस्याऽऽयमशङ्कितो निशायाम् ॥

घुमघुमघुमघुमस्फुरत्परुषप्रभवत्तरुलज्वलज्ज्वालकरालकीलजालः ।
दहनोऽधिनिशीथमस्य धाम्ना बत टीकामपि भस्मसादकार्षीत् ॥ १६० ॥

अदहत्स्वगृहं स्वयं हताशो विमलग्रन्थमसौ विदग्धुकामः ।
मतिमान्द्यकरं गरं च मह्ये न्यधितास्येति विजृम्भते स्म वार्ता ॥

अधुना धिषणा यथापुरं नो विधिना नाविशयं प्रसादमेति ।
विषमा पुनरीदृशी दशा नः किमु युक्ता भवदङ्घ्रिकिङ्कराणाम् ॥

गुरुवर तव या भाष्यवरेण्ये व्यरचि मया ललिता किल वृत्तिः ।
निरतिशयोज्ज्वलयुक्तियुता सा पथि किल हा विननाश कृशानौ ॥

प्रयतेऽहं पुनरेव यदा तां प्रविधातुं बहुधाकृतयत्नः ।
न यथापूर्वमुपक्रमते ताः पटुयुक्तीर्भगवन्मम बुद्धिः ॥ १६४ ॥

कृपापारावारं तव चरणकोणाश्रयरतं
गता दीना दूनाः कति कति न सर्वेश्वरपदम् ।
गुरो मन्तुर्मन्तुः क इव मम पापांश इति चेत्
मृषा मा भाषिष्ठाः पदकमलचिन्ताविविरसौ ॥ १६५ ॥

इति वादिनमेनमार्यपादः करुणापूरकरम्भितान्तरङ्गः ।
अमृतानिधिसम्भवपाल्मोहर्वचनैः सान्त्वयति स वल्गुवल्गैः ॥ १६६ ॥

विषमो भव कर्मणां विपाको विषमोहोपमदुर्निवार एषः ।
विदितः प्रथमं मयाऽयमर्थः कथितश्चाङ्ग सुरेशदेशिकाय ॥ १६७ ॥

पूर्वं शृङ्गक्ष्माधरे मत्समीपे प्रेम्णा याऽसौ वाचिता पञ्चपादी ।
सा मे चित्तान्नापयात्यद्य शोको मातार्च्छीत्रं तां लिखेत्याख्यदार्यः ॥

आश्वास्यैवं जलजचरणं भाष्यकृत्पञ्चपादीम्
आचख्यौ तां कृतिमुपहितां पूर्वमेवाऽऽनुपूर्व्या ।
नैतच्चित्रं परमपुरुषेऽप्याहृतज्ञानशक्तौ
तस्मिन् मूले त्रिभुवनगुरौ सर्वविद्याप्रवृत्तेः ॥ १६९ ॥

प्रसभं स विलिख्य पञ्चपादीं परमानन्दभरेण पद्मपादः ।
उदतिष्ठदतिष्ठदप्यरोदीत् पुनरुद्गायति तु स नृत्यति स्म ॥ १७० ॥

कविताकुशलोऽथ केरलक्ष्माकमनः कश्चन राजशेखराख्यः ।
मुनिवर्यमहं मुदं वितेन निजकोटीरनिघृष्टपन्नखाग्र्यः ॥ १७१ ॥

प्रथते किमु नाटकत्रयी सेत्यमुना संयमिना वचो नियुक्तः ।
अयमुत्तरमाददे प्रमादादनले साऽऽहुतितामुपागतेति ॥ १७२ ॥

मुखतः पठितां मुनीन्दुना तां विलिखन्नेव विसिष्मियेऽथ भूपः ।
वद किं करवाणि किङ्करोऽहं वरदेति प्रणमन् व्यजिज्ञपच्च ॥ १७३ ॥

नृप कालटिनामकाग्रहारा द्विजकर्मानधिकारिणोऽद्य शप्ताः ।
भवताऽपि तथैव ते विधेया बत पापा इति देशिकोऽशपत्तम् ॥१७४॥

पद्माङ्घ्रौ प्रतिपद्य नष्टविस्मृतिं तुष्टे पुनः केरल-
क्ष्मापालो यतिसार्वभौमसविधं प्राप्य प्रणम्याञ्जसा ।
लब्ध्वा तस्य मुखात् स्वनाटकवराण्यानन्दपाथोनिधौ
मज्जंस्तत्पदपद्मयुग्ममनिशं ध्यायन् प्रतस्थे पुरीम् ॥ १७५ ॥

इति श्रीमाधवीये तत्तीर्थयात्राटनार्थकः ।
संक्षेपशङ्करजये सर्गोऽजनि चतुर्दशः ॥

(आदितः श्लोकाः—१५६२)

॥ पञ्चदशः सर्गः ॥

(आचार्यकृतदिग्विजयवर्णनम्)

अथ शिष्यवरैर्युतः सहस्रैरनुयातः स सुधन्वना च राज्ञा ।
ककुभो विजिगीषुरेष सर्वाः प्रथमं सेतुमुदारधीः प्रतस्थे ॥ १ ॥

अभवत् किल तत्र तत्र शाक्तैर्गिरिजार्चाकपटान्मधुप्रसक्तैः ।
निकटस्थवितीर्णभूरिमोदस्फुटरिङ्खत्पदयुक्तिमान् विवादः ॥ २ ॥

स हि युक्तिभरैर्विधाय शाक्तान् प्रतिवाग्व्याहरणेऽपि तानशक्तान् ।
द्विजजातिबहिष्कृताननार्यानकरोल्लोकहिताय कर्मसेतुम् ॥ ३ ॥

अभिपूज्य स तत्र रामनाथं सह पाण्ड्यैः स्ववशे विधाय चोलान् ।
द्रविडांश्च ततो जगाम काञ्चीं नगरीं हस्तिगिरेर्नितम्बकाञ्चीम् ॥ ४ ॥

सुरधाम स तत्र कारयित्वा परविद्याचरणानुसारि चित्रम् ।
अपवार्य च तान्त्रिकानतानीद्भगवत्याः श्रुतिसम्मतां सपर्याम् ॥ ५ ॥

निजपादसरोजसेवनायै विनयेन स्वयमागतानथाऽन्ध्रान् ।
अनुगृह्य स वेङ्कटाचलेशं प्रणिपत्याऽऽप विदर्भराजधानीम् ॥ ६ ॥

अभिगम्य स भक्तिपूर्वमस्मै कृतपूजः क्रथकैशिकेश्वरेण ।
निजशिष्यनिरस्तदुष्टबुद्धीन् व्यदधाद्भैरवतन्त्रसावलम्बान् ॥ ७ ॥

अभिवाद्य विदर्भराडवादीदथ कर्णाटवसुन्धरामियासुम् ।
भगवन्बहुभिः कपालिजालैः स हि देशो भवतामगम्यरूपः ॥ ८ ॥

न हि ते भगवद्यशः सहन्ते निहितेर्ष्याः श्रुतिषु प्रवीम्यतोऽहम् ।
अहिते जगतां सशुत्सहन्ते महितेषु प्रतिपक्षतां वहन्ते ॥ ९ ॥

इति वादिनि भूमिपे सुधन्वा यतिराजं निजगावधिज्यधन्वा ।
मयि तिष्ठति किं भयं परेभ्यस्तव भक्ते यतिनाथ पामरेभ्यः ॥ १० ॥

अथ तीर्थकराग्रणीः प्रतस्थे किल कापालिकजालकं विजेतुम् ।
निशमय्य तमागतं समागात्क्रकचो नाम कपालिदेशिकाग्र्यः ॥ ११ ॥

पितृकाननभस्मनाऽनुलिप्तः करसंप्राप्तकरोटिरात्तशूलः ।
सहितो बहुभिः स्वतुल्यवेषैः स इति स्माऽऽह महामनाः सगर्वः ॥१२॥

भसितं धृतमित्यदस्तु युक्तं शुचि संत्यज्य शिरःकपालमेतत् ।
वहथाशुचि खर्परं किमर्थं न कथङ्कारमुपास्यते कपाली ॥ १३ ॥

नरशीर्षकुशेशयैरलब्ध्वा रुधिराक्तैर्मधुना च भैरवार्चाम् ।
उमया समया सरोरुहाक्ष्या कथमाश्लिष्टवपुर्मुदं प्रयायात् ॥ १४ ॥

इति जल्पति भैरवागमानां हृदयं कापुरुषेति तं विनिन्द्य ।
निरवासयदारमर्त्यसमाजात् पुरुषैः स्वैरधिकारिभिः सुधन्वा ॥ १५ ॥

भ्रुकुटीकुटिलाननश्चलोष्ठः सितमुद्यम्य परश्वधं स मूर्खः ।
भवतां न शिरांसि चेद्विभिन्द्यां क्रकचो नाहमिति ब्रुवन्नयासीत् ॥१६॥

रुपितानि कपालिनां कुलानि प्रलयाम्भोधरभीकरारवाणि ।
अमुना प्रहितान्यतिप्रसंख्यान्यभियातानि समुद्यतायुधानि ॥ १७ ॥

अथ विप्रकुलं भयाकुलं तद्द्रुतमालोक्य महारथः सुधन्वा ।
कुपितः कवची रथी निषङ्गी धनुरादाय ययौ शरान् विमुञ्चन् ॥ १८ ॥

अवनीभृति योधयत्यरींस्तांस्त्वरयैकत्र ततोऽन्यतो नियुक्ताः ।
क्रकचेन वधाय भूसुराणां द्रुतमासेदुरुदायुधाः सहस्रम् ॥ १९ ॥

अवलोक्य कपालिसङ्घमाराच्छमनानीकनिकाशमापतन्तम् ।
व्यथिताः प्रतिपेदिरे शरण्यं शरणं शङ्करयोगिनं द्विजेन्द्राः ॥ २० ॥

असितोमरपट्टिशत्रिशूलैः प्रजिघांसून् भृशमुज्झिताट्टहासान् ।
यतिराट् स चकार भस्मसाचाग्निजहुङ्कारसुनाऽग्निना क्षणेन ॥ २१ ॥

नृपतिश्च शरैः सुवर्णपुङ्खैर्विनिकृत्तैः प्रतिपक्षवक्त्रपद्मैः ।
रणरङ्गभुवं सहस्रसङ्ख्यैः समलंकृत्य मुदाऽगमन्मुनीन्द्रम् ॥ २२ ॥

तदनु क्रकचो हतान् स्वकीयानरुजांश्च द्विजपुङ्गवानुदीक्ष्य ।
अतिमात्रविदूयमानचेता यतिराजस्य समीपमाप भूयः ॥ २३ ॥

कुमताश्रय पश्य मे प्रभावं फलमाप्स्यस्यधुनैव कर्मणोऽस्य ।
इति हस्ततले दधत्कपालं क्षणमध्यायदसौ निमील्य नेत्रे ॥ २४ ॥

सुरया परिपूरितं कपालं झटिति ध्यायति भैरवागमज्ञे ।
स निपीय तदर्धमर्धमस्मा निदधार स्मरति स्म भैरवं च ॥ २५ ॥

अथ मर्त्यशिरःकपालमाली ज्वलनज्वालजटाछटात्रिशूली ।
विकटप्रकटाट्टहासशाली पुरतः प्रादुरभून्महाकपाली ॥ २६ ॥

तव भक्तजनद्रुहं दृशा सञ्जहि देवेति कपालिना नियुक्तः ।
कथमात्मनि मेऽपराध्यसीति क्रकचस्यैव शिरो जहार रुष्टः ॥ २७ ॥

यमिनामृषभेण संस्तुतः सन्नयमन्तर्धिमवाप देववर्यः ।
अखिलेऽपि खिले कुले खलानामनुमानर्तुलं द्विजाः प्रहृष्टाः ॥ २८ ॥

यतिराडथ तेषु तेषु देशेष्विति पाषण्डयगन् द्विजान् विमथ्नन् ।
अपरान्तमहार्णवोपकण्ठं प्रतिपेदे प्रतिवादिदर्पहन्ता ॥ २९ ॥

विललास चलत्तरङ्गहस्तैर्नदराजोऽभिनयन्निगूढमर्थम् ।
अवधीरितदुन्दुभिस्वनेन प्रतिवादीव महान् महारवेण ॥ ३० ॥

बहुलभ्रमवानयं जडात्मा सुमनोभिर्मथितश्च पूर्वमेव ।
इति सिन्धुमुपेत्य स क्षमावानिव गोकर्णमुदारधीः प्रतस्थे ॥ ३१ ॥

अवगाह्य सरित्पतिं स तत्र प्रियमासाद्य तुषारशैलपुत्र्याः ।
स्तवसत्तममद्भुतार्थचित्रं रचयामास भुजङ्गवृत्तरम्यम् ॥ ३२ ॥

तदनन्तरमागमान्तविद्यां प्रणतेभ्यः प्रतिपादयन्तमेनम् ।
हरदत्तसमाह्वयोऽधिगम्य स्वगुरुं सङ्गिरते स्म नीलकण्ठम् ॥ ३३ ॥

भगवन्निह शङ्कराभिधानो यतिरागत्य जिगीषुरार्यपादान् ।
स्ववशीकृतभट्टमण्डनादिः सह शिष्यैर्गिरिशालये समास्ते ॥ ३४ ॥

इति तद्वचनं निशम्य सम्यग्ग्रथितानेकनिबन्धरत्नहारः ।
शिवतत्परसूत्रभाष्यकर्ता प्रहसन् वाचमुवाच शैववर्यः ॥ ३५ ॥

सरितां पतिमेष शोषयेद्वा सवितारं वियतः प्रपातयेद्वा ।
पटवत्सुरवर्त्म वेष्टयेद्वा विजये नैव तथाऽपि मे समर्थः ॥ ३६ ॥

परपक्षतमिस्रचण्डदर्कैर्मम तर्कैर्बहुधा विशीर्यमाणम् ।
अधुनैव मतं निजं स पश्यत्विति जल्पन्निरगादनल्पकोपः ॥ ३७ ॥

सितभूतितरङ्गिताखिलाङ्गैः स्फुटरुद्राक्षकलापकम्रकण्ठैः ।
परिवीतमधीतशैवशास्त्रैर्मुनिरायान्तममुं ददर्श शिष्यैः ॥ ३८ ॥

अधिगत्य महर्षिसन्निकर्षं कविरातिष्ठिपदात्मपक्षमेषः ।
शुकजातकजातमशास्त्रतः प्राक्कपिलाचार्य इवाऽऽत्मशास्त्रमद्धा ॥ ३९ ॥

भगवन् क्षणमात्रमीक्ष्यतां तत्प्रथमं तु स्फुरदुक्तिपाटवं मे ।
इति देशिकपुङ्गवं निवार्य व्यवदच्चेन सुरेश्वरः सुधीशः ॥ ४० ॥

सुमते तव कौशलं विज्ञाने स्वयमेवैष मुनिः प्रतिब्रवीतु ।
इति तं विनिवर्त्य नीलकण्ठो यतिकण्ठीरवसंमुखस्तदाऽऽसीत् ॥ ४१ ॥

परपक्षविसावलीमरालैर्वचनैस्तस्य मतं चखण्ड दण्डी ।
अथ नीलगलः स्वपक्षरक्षां जहदद्वैतमपाकरिष्णुरूचे ॥ ४२ ॥

प्रशमिस्तदसीति यत्त्रयीकैः कथितोऽर्थः स न युज्यते त्वदिष्टः ।
अभिदा तिमिरप्रकाशयोः किं घटते हन्त विरुद्धधर्मवत्त्वात् ॥ ४३ ॥

रवितत्प्रतिबिम्बयोरिवाभिदटतामित्यपि तत्त्वतो न वाच्यम् ।
मुकुरे प्रतिबिम्बितस्य मिथ्यात्वगतेर्व्योमशिवादिदेशिकोक्त्या ॥

मुकुरस्थमुखस्य बिम्बवक्त्राङ्किदया पार्श्वगलोकलोकनेन ।
प्रतिबिम्बितमाननं मृषा स्यादिति भावत्कमतानुगोक्तिका च ॥ ४५ ॥

न च मायिकजीवनिष्ठमौढ्येश्वरसार्वज्ञविरुद्धधर्मबाधात् ।
उभयोरपि चित्स्वरूपताया अविशेषादभिदैव वास्तवीति ॥ ४६ ॥

न हि मानशतैः स्थितस्य बाधाऽपरया दत्तजलाञ्जलिर्भिदा स्यात् ।
विपरीतहयत्वगोत्वबाधाद्द्वयपक्षोर्निजरूपकैक्ययुक्त्या । ४७ ॥

यदि मानगतस्य हानमिष्टं न भवेत्तर्हि न चेश्वरोऽहमस्मि ।
इति मानगतस्य जीवसर्वेश्वरभेदस्य न हानमप्यभीष्टम् ॥ ४८ ॥

इति युक्तिशतैः स नीलकण्ठः कविरक्षोभयदद्वितीयपक्षम् ।
निगमान्तवचःप्रकाश्यमानं कलभः पद्मवनं यथा प्रफुल्लम् ॥ ४९ ॥

अथ नीलगलोक्तदोषजालो भगवानेवमवोचदस्तु कामम् ।
शृणु तत्त्वमसीति संप्रदायश्रुतिवाक्यस्य परावरेऽभिसन्धिम् ॥ ५० ॥

ननु वाच्यगता विरुद्धताधीरिह सोऽसावितिवद्विरोधहाने ।
अविरोधि तु वाच्यमाददर्थं पदयुग्मं स्फुटमाह को विरोधः ॥ ५१ ॥

यदिहोक्तमतिप्रसञ्जनं भो न भवेन्नो हि गवाश्वयोः प्रमाणम् ।
अभिदाघटकं तयोर्यतः स्यादुभयोर्लक्षणयाऽभिदानुभूतिः ॥ ५२ ॥

ननु मौढ्यसमस्तवित्त्वधर्मान्वितजीवेश्वररूपतोऽतिरिक्तम् ।
उभयोः परिनिष्ठितं स्वरूपं बत नास्त्येव यतोऽत्र लक्षणा स्यात् ॥

इति चेन्न समीक्ष्यमाणजीवेश्वररूपस्य च कल्पितत्वयुक्त्या ।
तदधिष्ठितसत्यवस्तुनोऽद्धा नियमेनैव सदाऽभ्युपेयतायाः ॥ ५४ ॥

भवताऽपि तथा हि दृश्यदेहाद्यहमन्तस्य जडत्वमभ्युपेयम् ।
परिशिष्टमुपेयमेकरूपं ननु किञ्चिद्धि तदेव तस्य रूपम् ॥ ५५ ॥

जगतोऽसत एवमेव युक्त्या त्वनिरूप्यत्वत एव कल्पितत्वात् ।
तदधिष्ठितभूतरूपमेष्यं ननु किञ्चिद्धि तदीश्वरस्य सत्यम् ॥ ५६ ॥

तदिह श्रुतिगोभयस्वरूपे निरुपाधौ न हि मौढ्यसर्वविस्त्वे ।
न जपाकुसुमात्तलोहितिम्नः स्फटिके स्यान्निरुपाधिके प्रसक्तिः ॥ ५७ ॥

अपि भेदधियो यथार्थतायां न भयं भेददृशः श्रुतिर्ब्रवीतु ।
विपरीतदृशो ह्यनर्थयोगो न भिदाधीर्विपरीतधीर्यतः स्यात् ॥ ५८ ॥

अभिदा श्रुतिगाऽप्यतात्त्विकी चेत्पुरुषार्थश्रवणं न तद्गतौ स्यात् ।
अशिवोऽहमिति भ्रमस्य शास्त्राद्विधुमानत्वगतेरिवास्ति बाधः ॥ ५९ ॥

तदबाधितकल्पनाक्षतिर्नो श्रुतिसिद्धात्मपरैक्यबुद्धिबाधः ।
निगमात् प्रबलं विलोक्यते माकरणं येन तदीरितस्य बाधः ॥ ६० ॥

ऋषिभिर्बहुधा परात्मतत्त्वं पुरुषार्थस्य च तत्त्वमप्यथोक्तम् ।
तदपास्य निरूपितप्रकारो भवताऽसौ कथमेक एव धार्यः ॥ ६१ ॥

अयमेव विदन्वितश्च कर्ता न हि कर्तृत्वमचेतनस्य दृष्टम् ।
अत एव भुजेर्मवेत्स कर्ता परमोक्तृत्वमतिप्रसङ्गदुष्टम् ॥ ६५ ॥

पुरुषार्थ इहैष दुःखनाशः सकलस्यापि सुखस्य दुःखयुक्त्वात् ।
अतिहेयतया पुमर्थता नो विषपृक्तान्नवदित्यमेययुक्तेः ॥ ६६ ॥

इति चेन्न सुखादिचिलताया मनसो धर्मतयाऽऽत्ममेदकत्वम् ।
न कथञ्चन युज्यते पुनः सा घटयेत्प्रत्युत मानसीयमेदम् ॥ ६७ ॥

चितियोगविशेष एव देहे कृतिमत्ताघटकोऽप्यचेतने स्यात् ।
तदभावत एव कर्तृता स्यान्न तृणादेरिति कल्पनं वरीयः ॥ ६८ ॥

विषयोत्थसुखस्य दुःखयुक्तेऽप्यलयं ब्रह्मसुखं न दुःखयुक्तम् ।
पुरुषार्थतया तदेव गम्यं न पुनस्तुच्छकदुःखनाशमात्रम् ॥ ६९ ॥

इति युक्तिशतोपबृंहितार्थैर्वचनैः श्रुत्यनरोधसंविदश्छैः ।
यतिरात्ममतं प्रसाध्य शैवं परकृद्दर्शनदारुर्गर्जपीव् ॥ ७० ॥

विजितो यतिभूभृता स शैवः सह गर्वेण विसृज्य च स्वभाष्यम् ।
शरणं प्रतिपेदिवान् महर्षिं हरदत्तप्रमुखैः सहाऽऽत्मशिष्यैः ॥ ७१ ॥

यमिवाम्बरमेण नीलकण्ठं जितमाकर्ण्य मनीषिधुर्यवर्यम् ।
सहसोदयनादयः कवीन्द्राः परमद्वैतमुपश्रकम्पिरे स्म ॥ ७२ ॥

विषयेषु वितत्य नैजमाप्याप्यय सौराष्ट्रमुखेषु तत्र तत्र ।
बहुधा विबुधैः प्रशस्यमानो भगवान् द्वारवतीं पुरीं विवेश ॥ ७३ ॥

भुजयोरतितप्तशङ्खचक्राकृतिलोहाहतसंभृतव्रणाङ्काः ।
शरदण्डसहोदरोर्ध्वपुण्ड्रास्तुलसीपर्णसनाथकर्णदेशाः ॥ ७४ ॥

शतशः समपेत्य पाञ्चरात्रास्त्वमूनं पञ्चमिदाविदो वदन्तः ।
मुनिशिष्यवररतिप्रगल्भैर्मृगराजैरिव कुञ्जराः प्रभग्नाः ॥ ७५ ॥

इति चेन्न समीक्ष्यमाणजीवेश्वररूपस्य च कल्पितत्वयुक्त्या ।
तदधिष्ठितसत्यवस्तुनोऽद्धा नियमेनैव सदाऽभ्युपेयतायाः ॥ ५४ ॥

भवताऽपि तथा हि दृश्यदेहाद्यहमन्तस्य जडत्वमभ्युपेयम् ।
परिशिष्टमुपेयमेकरूपं ननु किञ्चिद्धि तदेव तस्य रूपम् ॥ ५५ ॥

जगतोऽसत एवमेव युक्त्या त्वनिरूप्यत्वत एव कल्पितत्वात् ।
तदधिष्ठितभूतरूपमेष्यं ननु किञ्चिद्धि तदीश्वरस्य सत्यम् ॥ ५६ ॥

तदिह श्रुतिगोभयस्वरूपे निरुपाधौ न हि मौढ्यसर्ववित्त्वे ।
न जपाकुसुमाच्चलोहितिम्नः स्फटिके स्यान्निरुपाधिके प्रसक्तिः ॥ ५७ ॥

अपि भेदधियो यथार्थतायां न भयं भेददृशः श्रुतिर्ब्रवीतु ।
विपरीतदृशो ह्यनर्थयोगो न भिदाधीर्विपरीतधीर्यतः स्यात् ॥ ५८ ॥

अभिदा श्रुतिगाऽप्यतात्त्विकी चेत्पुरुषार्थश्रवणं न तद्गतौ स्यात् ।
अशिवोऽहमिति भ्रमस्य शास्त्राद्विधुमानत्वगतेरिवास्ति बाधः ॥ ५९ ॥

तदबाधितकल्पनाश्रुतिर्नो श्रुतिसिद्धात्मपरैक्यबुद्धिबाधः ।
निगमात् प्रबलं विलोक्यते भाकरणं येन तदीरितस्य बाधः ॥ ६० ॥

ऋषिभिर्बहुधा परात्मतत्त्वं पुरुषार्थस्य च तत्त्वमप्यथोक्तम् ।
तदपास्य निरूपितप्रकारो भवताऽसौ कथमेक एव धार्यः ॥ ६१ ॥

प्रबलश्रुतिमानतो विरोधे बलहीनस्मृतिवाच एव नेयाः ।
इति नीतिबलात्त्रयीविरुद्धं न ऋषीणां वचनं प्रमात्वमीयात् ॥ ६२ ॥

ननु युक्तियुतं महर्षिवाक्यं श्रुतिवद्ग्राह्यनमं परं तथा हि ।
प्रतिदेहमसौ विभिन्न आत्मा सुखदुःखादिविचित्रतावलोकात् ॥ ६३ ॥

यदि चाऽऽत्मन एकता तदानीमतिदुःखी युवराजसौख्यमीयात् ।
अमुकः ससुखोऽमुकस्तु दुःखीत्यनुभूतिर्न भवेत्तयोरभेदात् ॥ ६४ ॥

अयमेव विदन्वितश्च कर्ता न हि कर्तृत्वमचेतनस्य दृष्टम् ।
अत एव भुजेर्भवेत्स कर्ता परभोक्तृत्वमतिप्रसङ्गदुष्टम् ॥ ६५ ॥

पुरुषार्थ इहैष दुःखनाशः सकलस्यापि सुखस्य दुःखयुक्त्वात् ।
अतिहेयतया पुमर्थता नो विषपृक्तान्नवदित्यभेद्ययुक्तेः ॥ ६६ ॥

इति चेन्न सुखादिचिलताया मनसो धर्मतयाऽऽत्मभेदकत्वम् ।
न कथञ्चन युज्यते पुनः सा घटयेत्प्रस्तुत मानसीयभेदम् ॥ ६७ ॥

चितियोगविशेष एव देहे कृतिमत्ताघटकोऽप्यचेतने स्यात् ।
तदभावत एव कर्तृता स्यान्न तृणादेरिति कल्पनं वरीयः ॥ ६८ ॥

विषयोत्थसुखस्य दुःखयुक्त्वेऽप्यलयं ब्रह्मसुखं न दुःखयुक्तम् ।
पुरुषार्थतया तदेव गम्यं न पुनस्तुच्छकदुःखनाशमात्रम् ॥ ६९ ॥

इति युक्तिशतोपबृंहितार्थैर्वचनैः श्रुत्यवरोधसंविदर्ह्यैः ।
यतिरात्ममतं प्रसाध्य शैवं परकृद्दर्शनदारुणैरजैषीत् ॥ ७० ॥

विजितो यतिभूभृता स शैवः सह गर्वेण विसृज्य च स्वभाष्यम् ।
शरणं प्रतिपेदिवान् महर्षिं हरदत्तप्रमुखैः सहाऽऽत्मशिष्यैः ॥ ७१ ॥

यमितामृतभेण नीलकण्ठं जितमाकर्ण्य मनीषिधुर्यवर्यम् ।
सहसोदयनादयः कवीन्द्राः परमद्वैतमुपश्वकम्पिरे स्म ॥ ७२ ॥

विषयेषु वितत्य नैजभाष्याण्यथ सौराष्ट्रमुखेषु तत्र तत्र ।
बहुधा विबुधैः प्रशस्यमानो भगवान् द्वारवतीं पुरीं विवेश ॥ ७३ ॥

भुजयोरनितप्तशङ्खचक्राकृतिलोहाहतसंभृतव्रणाङ्काः ।
शरदण्डसहोदरोर्ध्वपुण्ड्रास्तुलसीपर्णसनाथकर्णदेशाः ॥ ७४ ॥

शतशः समयेत्य पाञ्चरात्रास्त्वमृतं पञ्चभिदाविदां वदन्तः ।
मुनिशिष्यवरैरतिप्रगल्भैर्मृगराजैरिव कुञ्जराः प्रमग्नाः ॥ ७५ ॥

इति वैष्णवशैवशाक्तसौरप्रमुखानात्मवशंवदान्विधाय ।
अतिवेलवचोझरीनिरस्तप्रतिवाद्युज्जयिनीं पुरीमयासीत् ॥ ७६ ॥

सपदि प्रतिनादितः पयोदस्वनशङ्काकुलगेहकेकिजालैः ।
शशभृन्मुकुटार्हणामृदङ्गध्वनिरश्रूयत तत्र मूर्छिताशः ॥ ७७ ॥

मकरध्वजविद्विडासिविद्याश्रमहृत्पुष्पसुगन्धवन्मरुद्भिः ।
अगरूद्भवधूपधूपितांशं स महाकालनिवेशनं विवेश ॥ ७८ ॥

भगवानभिवन्द्य चन्द्रमौलिं मुनिवृन्दैरभिवन्द्यपादपद्मः ।
श्रमहारिणि मण्डपे मनोज्ञे स विशश्राम विसृत्वरप्रभावः ॥ ७९ ॥

कथये कथयास्मदीयवार्तामिह सौम्येति स भट्टभास्कराय ।
विससर्ज वशंवदाग्रगण्यं मुनिरभ्यर्णगतं सनन्दनार्यम् ॥ ८० ॥

अभिरूपकुलावतंसभूतं बहुधाव्याकृतसर्ववेदराशिम् ।
तमयत्ननिरस्तदुःसहस्तं प्रतिपद्येत्थमुवाच वावदूकः ॥ ८१ ॥

जयति स्म दिगन्तगीतकीर्तिर्भगवाञ्शङ्करयोगिचक्रवर्ती ।
प्रथयन् परमाद्वितीयतत्त्वं शमयंस्तत्परिपन्थिवादिदर्पम् ॥ ८२ ॥

स जगाद बुधाग्रगीर्भवन्तं कुमतोत्प्रेक्षितदुष्प्रवृत्तिजालम् ।
अभिभूय वयं त्रयीशिखानां समवादिष्म परावरेऽभिसन्धिम् ॥ ८३ ॥

तदिदं परिगृह्यतां मनीषिन् मनसाऽऽलोच्य निरस्य दुर्मतं स्वम् ।
अथवाऽस्मदुदग्रतर्कवज्रप्रतिघातात् परिरक्ष्यतां स्वपक्षः ॥ ८४ ॥

इति तामवहेलपूर्ववर्णां गिरमाकर्ण्य तदा स लब्धवर्णः ।
यशसां निधिरीपदात्तरोषस्तमुवाच प्रहसन् यतीन्द्रशिष्यम् ॥ ८५ ॥

ध्रुवमेष न शुश्रवानुदन्तं मम दुर्वादिवचस्ततीर्नुदन्तम् ।
परकीर्तिनिसाङ्कुरानदन्तं विदुषां मूर्धसु नानटत्पदं तम् ॥ ८६ ॥

मम चलगति सूक्तिगुम्फवृन्दे कणभुग्जल्पितमल्पतामुपैति ।
कपिलस्य पलायते प्रलापः सुधियां कैव कथाऽश्रुनावनानाम् ॥ ८७ ॥

इति वादिनमब्रवीत् सनन्दः कुशलोऽथैनमविज्ञ माऽस्मंमंस्थाः ।
न हि दारितभूधरोऽपि टङ्कः प्रभवेद्वज्रमणिप्रभेदनाय ॥ ८८ ॥

स तमेवमुदीर्य सीर्थकीर्तेरुपकण्ठं प्रतिपद्य सद्विदग्ध्यः ।
सकलं तदबोचदानुपूर्व्या स महात्माऽपि यतीशमाससाद ॥ ८९ ॥

अथ भास्करभस्करिप्रवीरौ बहुधाक्षेपसमर्थनप्रवीणौ ।
बहुभिर्वचनैरुदारवृत्तैर्व्यदधातां विजयैषिणौ विवादम् ॥ ९० ॥

अनयोरतिचित्रशब्दशय्यां दधतोर्दुर्नयभेदशङ्कयुक्त्योः ।
पटुवादमृधेऽन्तरं तटस्थाः श्रुतवन्तोऽपि न किञ्चनान्वविन्दन् ॥ ९१ ॥

अथ तस्य यतिः समीक्ष्य दार्ढ्यं निजपक्षाब्जशरज्जडाब्जभूतम् ।
बहुधाऽऽक्षिपदस्य पक्षमार्यो विबुधानां पुरतोऽप्रभातकल्पम् ॥ ९२ ॥

अथ भास्करवित्स्वपक्षगुप्त्यै विधुतो वाग्मिवरः प्रगल्भयुक्त्या ।
श्रुतिशीर्षवचःप्रकाश्यमेनं कविरद्वैतमपाकरिष्णुरूचे ॥ ९३ ॥

प्रशमिंस्त्वदुदीरितं न युक्तं प्रकृतिर्जीवपरात्मभेदिकेति ।
न भिनत्ति हि जीवगेशगा वोमयमावस्य तदुचरोद्भवत्वात् ॥ ९४ ॥

मुनिरेवमिहोत्तरं बभाषे मुकुरो वा प्रतिबिम्बबिम्बभेदी ।
कथमीरय वक्त्रमात्रगश्चेचितिमात्राश्रिदियं तथेति तुल्यम् ॥ ९५ ॥

चितिमात्रगतप्रकृत्युपाधेर्न्नहतो बिम्बपरात्मपक्षपातम् ।
प्रतिबिम्बितजीवपक्षपातो मुकुरस्येव विरुध्यते न जातु ॥ ९६ ॥

अविकारिनिरस्तसङ्गबोधैकरसात्माश्रयता न युज्यतेऽस्याः ।
अत एव विशिष्टसंश्रितत्वं प्रकृतेः स्यादिति नापि शङ्कनीयम् ॥ ९७ ॥

न हि मानकथा विशिष्टगत्वे भवदापादित ईक्षते तथा हि ।
अहमज्ञ इति प्रतीतिरेषा न हि मानत्वमिहाश्नुते तथा चेत् ॥ ९८ ॥

अनुभव्यहमित्यपि प्रतीतेरनुभूतेश्च विशिष्टनिष्ठता स्यात् ।
अजडानुभवस्य नो जडान्तःकरणस्थत्वमितीष्टता न तस्याः ॥ ९९ ॥

ननु दाहकता यथाग्नियोगादधिकूटं व्यपदिश्यते तथैव ।
अनुभूतिमदात्मयोगतोऽन्तःकरणे सा व्यपदिश्यतेऽनुभूतिः ॥ १०० ॥

इति चेन्नैवमिहापि तस्य मायाश्रयचिन्मात्रयुते तथोपचारः ।
न पुनस्तदुपाधियोगतोऽन्तःकरणस्येति समाऽन्यथागतिर्हि ॥ १०१ ॥

न च तत्र हि बाधकस्सत्त्वादियमस्तु प्रकृतेर्न साऽस्त्यबाधात् ।
इति वाच्यमिहापि तज्जचित्ते तदुपाश्रित्यश्रुतेश्च बाधकत्वात् ॥ १०२ ॥

अधिसुप्त्यपि चित्तवर्ति तत्स्याद्यदि चाज्ञानमिदं हृदाश्रितं स्यात् ।
तदिहास्ति न मानमुक्तरीत्या प्रकृतेर्दृश्यविशिष्टनिष्ठतायाम् ॥ १०३ ॥

ननु न प्रतिबन्धिकैव सुप्ताविति सा दूरत एव चिद्गतेति ।
प्रतिबन्धकशून्यता तु सुप्तेः परमात्मैक्यगतेः सतेति वाच्यात् ॥

न च तत्र च तत्स्थितिप्रतीतिः सति संपद्य विदुर्न हीति वाक्यात् ।
श्रुतिगीस्तदधिक्षिपत्यभावप्रतिपत्तेर्न च निह्नवोऽत्र नेति ॥ १०५ ॥

किमु नित्यमनित्यमेव चैतत्प्रथमो नेह समस्ति युक्त्यभावात् ।
अनिवर्तकपत्ववतोऽस्य नान्त्यो न हि भिन्द्यादविरोधि चित्प्रकाशः ॥

न च तच्छमयेज्जडप्रकाशोऽप्यविरोधात् सुतरां जडत्वतोऽस्य ।
तदिहाप्रतिबन्धकत्वमस्य प्रभवेत् किंत्विह तद्भ्रमाग्रहादि ॥ १०७ ॥

इति चेदिदमीरय प्रभः को मनुजोऽहं त्विति शेमुषीति चेन्न ।
श्रुतिविस्मृतिशीलिना नवाहो गदितुः सर्वपदार्थसङ्करस्य ॥ १०८ ॥

प्रमितित्वमुपाश्रयन् प्रतीतेरमुकः खण्ड इति स्वमात्रसिद्धात् ।
मिदभिद्द्वयगोचरत्वहेतोर्धियमेतां तु किमित्युपेक्षसे त्वम् ॥ १०९ ॥

अनुमानमिदं तथा च सिद्धं विमता धीः प्रमितिर्भिदाभिदत्वात् ।
इह चारु निदर्शनं भवेत् सा तव खण्डोऽयमिति प्रतीतिरेषा ॥ ११० ॥

ननु संहननात्मधीः प्रमाणं न भवत्येव निषिध्यमानगत्वात् ।
इदमिति प्रतिपन्नरूप्यधीवत्प्रबला सत्प्रतिपक्षतेति चेन्न ॥ १११ ॥

व्यभिचारयुतत्वतोऽस्य खण्डः पशुरित्यत्र तदन्यधीश्च मुण्डे ।
इतरत्र निषिध्यमानखण्डोल्लिखितत्वेन निरुक्तहेतुमत्वात् ॥ ११२ ॥

ननु हेतुरयं विवक्ष्यतेऽत्र प्रतिपन्नोपधिके निषेधगत्वम् ।
इति चेन्न विवक्षितस्य हेतोर्व्यभिचारात् पुनरप्यमुत्र चैव ॥ ११३ ॥

ननु गोत्व उपाधिके त्वमुष्य प्रतिपन्नस्य हि तत्र नो निषेधः ।
अपि तु प्रथमानमुण्ड इत्यत्र तथा च व्यभिचारिता न हेतोः ॥ ११४ ॥

इति चेन्न विकल्पनासहत्वात् किमु खण्डस्य तु केवले निषेधः ।
उत गोत्वसमन्विते स मुण्डे प्रथमो नो घटते प्रसक्त्यभावात् ॥

न हि जात्वपि खण्डके प्रसक्तः परमुण्डस्त्विति संप्रसक्त्यभावः ।
चरमोऽपि न गोत्वयुक्तमुण्डे खलु खण्डस्य निषेधकाल एव ॥ ११६ ॥

स्वविशेषणभूतगोत्व एव स्फुटमेतस्य निषेधनं ध्रुवं स्यात् ।
तदिहेदितहेतुलक्षणतोऽस्य व्यभिचारो दृढवज्रलेप एव ॥ ११७ ॥

ननु भातितरामुपाधिरत्रादलदेतद्द्वयवर्तितेति चेन्न ।
महमोऽनुभवेन साधनव्यापकभावादवगत्यनन्तरं च ॥ ११८ ॥

ननु तद्द्वयवद्गसंच्छिदाया इह तर्केण कमित्यनेन मुक्तौ ।
श्रुतिवाक्यगतेन संप्रतीतेर्व्यवहर्तुर्न कथं छिदेति चेन्न ॥ ११९ ॥

तदिदं घटते मतेऽस्मदीये तदबोधोल्लसितत्वतोऽखिलस्य ।
तदबोधलये लयोपपत्तेर्जगतः सत्यतया छिदा न वै स्यात् ॥ १२० ॥

ननु पञ्चसु तु स्थलेषु भेदो ह्यभिदा नो तु शरीरदेहिनोस्ते ।
प्रथितस्थलपञ्चकेतरत्वात् फलिता ह्यत्र तथा च हेत्वसिद्धिः ॥ १२१ ॥

इति चेन्न विकल्पनासहत्वान्मिलितानां भिदभेदतन्त्रता किम् ।
उत वा पृथगेव तत्र नाऽद्यो मिलिताः पञ्च न हि क्वचिद्यतः स्युः ॥

चरमोऽपि न युज्यते तदाऽङ्गाङ्गिकभावस्य च तन्त्रता न किं स्यात् ।
न च योजकगौरवं च दोषः प्रकृते तस्य तवापि संभवत्वात् ॥ १२३ ॥

अपि चान्यतमस्य जातितद्वत्प्रभृतीनां घटकत्व आग्रहश्चेत् ।
अपि सोऽस्त न दुर्लभश्चिदात्माङ्गकयोः कारणकार्यभावभावात् ॥१२४॥

न च वाच्यमिदं परात्मजत्वात्सकलस्यापि न जीवकार्यतेति ।
तदभेदत एव सर्वकस्याप्युपपत्तेरिह जीवकार्यतायाः ॥ १२५ ॥

तदसिद्धिमुखानुमानदोषानुदयादुक्तनयस्य निर्मलत्वम् ।
भ्रमधीप्रमितित्ववेदिनोऽस्तत्त्व न भ्रान्तिपदार्थ एव सिध्येत् ॥ १२६ ॥

अपि च भ्रम एष किं तवान्तःकरणस्येति चिदात्मनोऽथवाऽसौ ।
परिणाम इहाऽऽदिमो न तस्याऽऽत्मगतत्वानुभवस्य भङ्गपत्तेः ॥१२७॥

ननु रक्ततमप्रसूनयोगात् स्फटिके संस्फुरणं यथाऽरुणिम्नः ।
भ्रमसंयुतचित्तयोगतोऽस्य भ्रमणस्यानुभवस्तथाऽऽत्मनि स्यात् ॥१२८॥

इति चेदयमीरयाऽऽत्मयोगो भ्रमणस्याऽऽश्रित एष सम्भसन्वा ।
प्रथमो घटते न संसृजेस्तेऽपरथाख्यातिवदस्य शून्यकत्वात् ॥ १२९ ॥

चरमोऽपि न युज्यतेऽपरोक्षप्रथनस्यानुपपद्यमानतायाः ।
परिणामविशेष आत्मनोऽसौ भ्रम इत्येष न युज्यतेऽन्त्यपक्षः ॥ १३० ॥

असमभागतयाऽऽत्मनो निरस्तेतरयुक्तेः परिणत्ययोग्यतायाः।
परिणत्ययुजेश्च योग्यतायामपि बुद्ध्याकृतितश्चिदात्मनोऽस्य ॥ १३१ ॥

न हि नित्यचिदाश्रयप्रतीचः परिणामः पुनरन्यचित्स्वरूपः।
गुणयोः समुदायगत्ययोगाद्गुणतावान्तरजातितः सजात्योः ॥ १३२ ॥

युगपत्समवैति नो हि शौक्ल्यद्वयकं यत्र च कुत्रचिद्यदेतत्।
ननु चिन्न गुणो गुणी तथा च प्रसरेऽनोदितदुष्टतेति चेन्न ॥ १३३ ॥

कटकाश्रयभूतदीप्तहेम्नो रुचकाधारकभाववत्तथैव।
अविनाशिचिदाश्रयस्य भूयोऽन्यचिदाधारतया स्थितेरयोगात् ॥ १३४ ॥

न च संस्कृतिरग्रहोऽप्यविद्या भ्रमशब्दार्थनिरुक्त्यसंभवेऽपि।
भ्रमसंज्ञितवस्त्वसंभवेन भ्रमसंपादितसंस्कृतेरयोगात् ॥ १३५ ॥

अपि नाग्रहणं चितेरभावश्चितिरूपग्रहणस्य नित्यतायाः।
तदसंभवतो न ध्वस्यभावस्तदभावेऽपि चिदात्मनोऽवभासात् ॥ १३६ ॥

न च मङ्कमीक्ष्यते न तस्योपगमे दुःखजडानृतात्मकस्य।
इति वाच्यमखण्डवृत्तिरूढेश्वरबोधस्य निवर्तकत्वयोगात् ॥ १३७ ॥

अपि चेष्टतदन्यहेतुबीजे जगतः कृत्यकृती न ते घटेते।
सकलव्यवहारसङ्करत्वाचदलं जीवनिकाऽपि दुर्लभा ते ॥ १३८ ॥

इति युक्तिशतैरमर्त्यकीर्तिः सुमतीन्द्रं तमतन्द्रितं स जित्वा।
श्रुतिभावविरोधिभावभाजं विमतग्रन्थममन्थरं ममन्थ ॥ १३९ ॥

इति भास्करदुर्मतेऽभिभूते भगवत्पादकथासुधा प्रसस्रे।
घनवार्षिकवारिवाहजाले विगते शारदचन्द्रचन्द्रिकेव ॥ १४० ॥

स कथाभिरवन्तिषु प्रसिद्धान् विबुधान् बाणमयूरदण्डिमुख्यान्।
शिथिलीकृतदुर्मताभिमानान्निजभाष्यश्रवणोत्सुकांश्चकार ॥ १४१ ॥

प्रतिपद्य तु वाह्लिकान् महर्षौ विनयिभ्यः प्रविवृण्वति स्वभाष्यम् ।
अवदन्नसहिष्णवः प्रवीणाः समये केचिदथाऽऽर्हताभिधाने ॥ १४२ ॥

ननु जीवमजीवमाश्रवं च श्रितवत्संवरनिर्जरौ च बन्धः ।
अपि मोक्ष उपैषि सप्तसंख्यान्न पदार्थान् कथमेव सप्तभङ्ग्या ॥ १४३ ॥

कथयाऽर्हत जीवमस्तिकायं स्फुटमेवंविध इत्युवाच मौनी ।
अवदत्स च देहतुल्यमानो दृढकर्माष्टकवेष्टितश्च विद्वन् ॥ १४४ ॥

अमहाननणुर्घटादिवत्स्यात्स न नित्योऽपि च मानुषाच्च देहात् ।
गजदेहमयन्विशेन्न कृत्स्नं प्रविशेच्च प्लुषिदेहमप्यकृत्स्नः ॥ १४५ ॥

उपयान्ति च केचन प्रतीका महता संहननेन सङ्गमेऽस्य ।
अपयान्त्यधिजग्मुषोऽल्पदेहं तदयं देहसमः समश्नुतेश्च ॥ १४६ ॥

उपयन्त इमे तथाऽपयन्तो यदि वर्ष्मेव न जीवतां भजेयुः ।
प्रभवेयुरनात्मनः कथं ते कथमात्मावयवाः प्रयन्तु तस्मिन् ॥ १४७ ॥

जनितारहिताः क्षयेण हीनाः समुपायान्त्यपयान्ति चाऽऽत्मनस्ते ।
अमुकोपचितः प्रयाति कृत्स्नं त्वमुकश्चापचितः प्रयात्यकृत्स्नम् ॥

किमचेतनतोत चेतनत्वं वद तेषां चरमे विरुद्धमत्या ।
वपुरुन्मथितं भवेत्तु पूर्वं वत कार्त्स्न्येन वपुर्न चेतयेयुः ॥ १४९ ॥

चलयन्ति रथं यथैकमत्या बहवो वाजिन एवमप्रतीताः ।
इतरेतरमङ्गमेजयन्तु क्षपते चेतनतामपि प्रपद्य ॥ १५० ॥

बहवोऽपि नियामकस्य सत्त्वात्सुमते तत्र भजेयुरैकमत्यम् ।
कथमत्र नियामकस्य तद्वद्विरहात् कस्यचिदप्यदो घटेत ॥ १५१ ॥

उपयान्ति न चापयान्ति जीवावयवाः किन्तु महत्तरे शरीरे ।
विकसन्ति च संकुचन्त्यनिष्टे यतिवर्यात्र निदर्शनं जलौका ॥ १५२ ॥

यदि चैवममी सविक्रियत्वाद्घटवच्चे च विनश्वरा भवेयुः ।
इति नश्वरतां प्रयाति जीवे कृतनाशाकृतसङ्गमौ भवेताम् ॥ १५३ ॥

अपि चैवमलाबुवद्‌ध्रुवाब्धौ निजकर्माष्टकभारमग्नजन्तोः ।
सततोर्ध्वगतिस्वरूपमोक्षस्तव सिद्धान्तसमर्थितो न सिध्येत् ॥ १५४ ॥

अपि साधनभूतसप्तभङ्गीनयमप्यार्हत नाऽऽद्रियामहे वै ।
परमार्थसतां विरोधभाजां स्थितिरेकत्र हि नैकदा घटेत ॥ १५५ ॥

इति माध्यमिकेषु भग्नदर्पेष्वथ भाष्याणि स नैमिषे वितत्य ।
दरदान् भरतांश्च शूरसेनान् कुरुपाञ्चालमुखान् बहूनजैषीत् ॥ १५६ ॥

पटुयुक्तिनिकृत्तसर्वशास्त्रं गुरुभट्टोदयनादिकैरजय्यम् ।
स हि खण्डनकारमूढदर्पं बहुधा व्युह्य वशंवदं चकार ॥ १५७ ॥

तदनन्तरमेष कामरूपानधिगत्याभिनवोपशब्दगुप्तम् ।
अजयत्किल शाक्तभाष्यकारं स च भग्नो मनसेदमालुलोचे ॥ १५८ ॥

निगमाब्जविकासिबालभानोर्न समोऽस्मुष्य विलोक्यते त्रिलोक्याम् ।
न कथंचन मद्वशंवदोऽसौ तदमुं दैवतकल्पया हरेयम् ॥ १५९ ॥

इति गूढमसौ विचिन्त्य पश्चात् सह शिष्यैः सहसा स्वशाक्तभाष्यम् ।
परिहृत्य जनापवादभीत्या शमिनः शिष्य इवान्ववर्ततैषः ॥ १६० ॥

निजशिष्यपदं गतानुदीच्यानिति कृत्वाऽथ विदेहकौशलाद्यैः ।
विहितापचितिस्तयाऽङ्गवङ्गेष्वयमास्तीर्य यशो जगाम गौडान् ॥ १६१ ॥

अभिभूय मुरारिमिश्रवर्यं सहसा चोदयनं विजित्य वादे ।
अवधूय च धर्मगुप्तमिश्रं स्वयशः प्रौढमगापयत्स गौडान् ॥ १६२ ॥

पूर्वं येन विमोहिता द्विजवरास्तस्याप्ततोऽरीन् कलौ
बुद्धस्य प्रतिभेद मस्करिवरस्तोन् भास्करादीन् क्षणात् ।

शास्त्राम्नायविनिन्दकेन कुधिया कूटप्रवादाग्रहा-
न्निष्णातो निगमागमादिषु मतं दक्षस्य कूटग्रहे ॥ १६३ ॥

शाक्तैः पाशुपतैरपि क्षपणकैः कापालिकैर्वैष्णवै-
रप्यन्यैरखिलैः खिलं खलु खलैर्दुर्वादिभिर्वैदिकम् ।
मार्गं रक्षितुमुग्रवादिविजयं नो मानहेतोर्व्यधा-
त्सर्वज्ञो न यतोऽस्य संभवति सम्मानग्रहग्रस्तता ॥ १६४ ॥

दिष्टे पङ्कजविष्टरेण जगतामाद्येन तत्सूनुभि-
र्निर्दिष्टे सनकादिभिः परिचिते प्राचेतसाद्यैरपि ।
श्रौताद्वैतपथे परात्मभिदुरान् दुर्वादिनः कण्टकान्
प्रोद्धृत्याथ चकार तत्र करुणो मोक्षाध्वगक्षुण्णताम् ॥ १६५ ॥

शान्तिर्दान्तिविरागते ह्युपरतिः क्षान्तिः परैकाग्रता
श्रद्धेति प्रथिताभिरेधिततनौ षड्वक्त्रवन्मातृभिः ।
भिक्षुक्षोणिपतौ पिचण्डिलतरोखण्डातिकण्डूचल-
त्पाखण्डासुरखण्डनैकरसिके बाधा बुधानां कुतः ॥ १६६ ॥

यत्राऽऽरम्भजकाहलाकलकलैर्लोकायतो विद्रुतः
काणाः काणभुजास्तु सैन्यरजसा सांख्यैर्धृताऽसांख्यधीः ।
बुद्ध्वा तेषु पलायितेषु सहसा योगाः सहैवाद्रवन्
को वा वादिभटः पदुर्भुवि भवेद्वस्तुं पुरस्तान्मुनेः ॥ १६७ ॥

उद्दण्डे पणबन्धबन्धुरतरे वाचंयमक्ष्मापतेः
पूर्वं मण्डनखण्डने समुदभूद्यो डिण्डिमाडम्बरः ।
जाताः शब्दपरम्परास्तत इमाः पाखण्डदुर्वादिनां
मद्य भोलतटाटवीषु दधते दावानलज्वालताम् ॥ १६८ ॥

बुद्धो युद्धसमुद्यतः किल पुनः स्थित्वा क्षणाद्विद्रुतः
कोणे द्राक्कणभुग्व्यलीयत तमःस्तोमावृतो गौतमः ।
भग्नोऽसौ कपिलः पलायत ततः पातञ्जलाश्चाञ्जलिं
चक्रुस्तस्य यतीशितुश्चतुरता केनोपमीयेत सा ॥ १६९ ॥

हस्तग्राहं गृहीताः कतिचन समरे वैदिका वादियोधाः
काणादाद्याः परे तु प्रसभमभिहता हन्त लोकायताद्याः ।
गाढं बन्दीकृतास्ते सुचिरमथ पुनः स्वस्वराज्ये नियुक्ताः
सेवन्ते तं विचित्रा यतिधरणिपतेः शूरता वा दया वा ॥१७०॥

शान्त्याद्यर्णवबाडवानलशिखा सत्याभ्रवात्या दया-
ज्योत्स्नादर्शनिशाऽथ शान्तिनलिनीराकाशशाङ्कद्युतिः ।
आस्तिक्यद्रुमदावपावकनवज्वालावली सत्कथा-
हंसीप्रावृडखण्डि दण्डपतिना पाखण्डवाङ्मण्डली ॥ १७१ ॥

अद्वैतामृतवर्षिभिः परगुरुव्याहारधाराधरैः
कान्तैर्हन्त समन्ततः प्रसृमरैरुत्कृत्ततापत्रयैः ।
दुर्भिक्षं स्वपरैकताफलगतं दुर्भिक्षुसंपादितं
शान्तं संप्रति खण्डिताश्च निबिडाः पाखण्डचण्डातपाः ॥

शान्तानां सुभटाः कपालिकप्रद्राहग्रहव्यापृताः
काणादप्रतिहारिणः क्षपणकक्षोणीशवैतालिकाः ।
सामन्ताश्च दिगम्बरान्वयप्रभुश्चार्वाकवंशांकुरा
नम्याः केचिदलं मुनीश्वरगिरा नीताः कथाशेषताम् ॥

इति सकलदिशासु द्वैतवार्तानिवृत्तौ
स्वयमथ परितस्तारायमद्वैतवर्त्म ।

प्रतिदिनमपि कुर्वन् सर्वसन्देहमोक्षं
रविरिव तिमिरौघे संप्रशान्ते महः स्वम् । १७४ ॥

इति श्रीमाधवीये तत्तदाशाजयकौतुकी ।
संक्षेपशङ्करजये सर्गः पञ्चदशोऽभवत् ॥

(आदितः श्लोकाः–१७३६)

॥ षोडशः सर्गः ॥

(श्रीमदाचार्याणां शारदापीठवासवर्णनम्)

अथ यदा जितवान्यतिशेखरोऽभिनवगुप्तमनुत्तममान्त्रिकम् ।
स तु तदाऽपजितो यतिगोचरं हृतमनाः कृतवानपगोरणम् ॥ १ ॥

स ततोभिचचार मूढबुद्धिः यतिशार्दूलममुं प्ररूढरोषः ।
अचिकित्स्यतमो भिषग्भिरस्मादजनिष्टास्य भगन्दराख्यरोगः ॥ २ ॥

अचिकित्स्यभगन्दराख्यरोगप्रसरच्छोणितपङ्किलस्वशाट्याः ।
अजुगुप्सद्विशोधनादिरूपां परिचर्यामकृतास्य तोटकार्यः ॥ ३ ॥

भगन्दराख्याधिनिपीडितं गुरुं निरीक्ष्य शिष्याः समबोधयन् शनैः ।
नोपेक्षणीयो भगवन् महामयस्त्वपीडितः शत्रुरिवर्द्धिमाप्नुयात् ॥ ४ ॥

ममत्वहानाद्भवता शरीरके न गण्यते व्याधिकृतातिरीदृशी ।
पश्यन्त एवान्तिकवर्तिनो वयं भृशातुराः स्मः सहसा व्यथासहाः ॥

चिकित्सका व्याधिनिदानकोविदाः संप्रच्छनीया भगवन्नितस्ततः ।
प्रत्यक्षरत्संप्रति सन्ति पूरुषा जीवातुवेदे गदितार्थसिद्धिदाः ॥ ६ ॥

उपेक्षमाणेऽपि गुरावनास्थया शरीरकादौ सुतमात्मनीश्वरः।
नोपेक्षणीयं गुरुदुःखदग्धभिर्दुःखं विनेयैरिति शास्त्रनिश्चयः॥ ७॥

स्वस्थे भवत्पादसरोरुहद्वये स्वस्था वयं यन्मधुपायिवृत्तयः।
तस्माद्भवेत्तावकविग्रहो यथा स्वस्थस्तथा वाञ्छति पूज्य नो मनः॥

व्याधिर्हि जन्मान्तरपापपाको भोगेन तस्मात् क्षपणीय एषः।
अभुज्यमानः पुरुषं न मुञ्चेज्जन्मान्तरेऽपीति हि शास्त्रवादः॥ ९॥

व्याधिर्द्विधाऽसौ कथितो हि विज्ञैः कर्मोद्भवो धातुकृतस्तथेति।
आद्यक्षयः कर्मण एव लीनाचिकित्सया स्यादपरोऽदितस्य॥ १०॥

संक्षीयतां कर्मण एव संक्षयाद्व्याधिः प्रवृत्तो न चिकित्स्यते मया।
पतेच्छरीरं यदि तन्निमित्ततः पतत्ववश्यं न बिभेमि किञ्चन॥ ११॥

सत्यं गुरो ते न शरीरलोभः स्पृहालुता नस्तु चिराय तस्मै।
त्वज्जीवनेनैव हि जीवनं नः पाथश्चराणां जलमेव तद्धि॥ १२॥

स्वयं कृतार्थाः परतुष्टिहेतोः कुर्वन्ति सन्तो निजदेहरक्षाम्।
तस्माच्छरीरं परिरक्षणीयं त्वयाऽपि लोकस्य हिताय विद्वन्॥ १३॥

निर्बन्धतो गुरुवरः प्रददावनुज्ञां दिग्भ्यो भिषग्वरसमानयनाय तेभ्यः।
नत्वा गुरुं प्रतिदिशं प्रययुः प्रहृष्टाः शिष्याः प्रवासकुशला हरिभक्तिभाजः॥

प्रायो नृपं कविजना भिषजो वदान्यं विद्याविनः प्रतिदिनं कुशला जुषन्ते।
तस्मादमी नृपपुरेषु निरीक्षणीया इत्येव चेतसि मनोरथमादधानाः॥

तेऽतीत्य देशान् बहुलान् स्वकार्यसिद्ध्यै क्वचिद्राजपुरे भिषग्भिः।
अवाप्य संदर्शनमापणानि समानयंस्तान् गुरुवर्यपार्श्वम्॥ १६॥

ततो द्विजेन्द्रैर्निजसेवकैस्तान् सन्तोषितान् स्वामिमतार्थदानैः।
यदत्र कर्तव्यमुदीरितं तत्कुर्मः स्वशक्त्येति वदाञ्जगौ सः॥ १७॥

उपगुदं भिषजः परिबाधते गद उदेत्य तनुं तनुमध्यगः ।
यदिदमस्य विधेयमिदं ध्रुवं वदत रोगतमस्तिमिरारयः ॥ १८ ॥

चिरमुपेक्षितवानहमेतकं दुरितजोऽयमिति प्रतिभाति मे ।
तदपि शिष्यगणैर्निरहिंस्यहं प्रहितवान् भवदानयनाय तान् ॥ १९ ॥

निगदिते मुनिनेति भिषग्वरा विदधिरे बहुधा गदसत्क्रियाः ।
न च शशाम गदो बहुनापदो विमनसः पटवो भिषजोऽभवन् ॥ २० ॥

अथ मुनिर्विमनस्त्वसमन्वितानिदमवोचत सिद्धभिषग्वरान् ।
अटत गेहमगात्समयो बहुर्गदहृते भवतामित ईयुषाम् ॥ २१ ॥

दिनचयं गणयन् पथिलोचनः प्रियजनो निवसेद्विरहातुरः ।
नरपतिर्भवतां शरणं ध्रुवं स च विदेशगमं श्रुतवान्यदि ॥ २२ ॥

कुपितवांश्च च वो वितरेन्नृपः फणितजीवितमक्षतशासनः ।
तुरगवन्नृपतिश्चलमानसो भिषजमन्यमसौ विदधीत वा ॥ २३ ॥

जनपदो विरलो गदहारकैर्बहुलरुग्णजनः प्रकृतेरतः ।
मृगयते भवतो भवतां गृहे गदिजनः सहितुं गदमक्षमः ॥ २४ ॥

पितृकृता जनिरस्य शरीरिणः समवनं गदहारिषु तिष्ठति ।
जनितमप्यफलं भिषजं विना भिषगसौ हरिरेव तनूभृतः ॥ २५ ॥

यदुदितं भवता वितथं न तत्तदपि न क्षमते व्रजितुं मनः ।
सुरस्रवं प्रविहाय मनुष्यगां व्रजितुमिच्छति कोऽत्र नरः सुधीः ॥ २६ ॥

इति निगद्य ययुर्भिषजां गणा विमनसः पटवोऽपि निजान् गृहान् ।
अथ मुनिर्विजहन्ममतां तनौ गुरुतरो गुरुदुःखमसोढ सः ॥ २७ ॥

प्रथितैरयनैः परःमहद्भिरगदंकारचयैरयाचिकित्स्ये ।
प्रबले सति [illegible] भगन्दराख्ये स्मरति स्म स्मरशासनं मुनीन्द्रः ॥ २८ ॥

संरंभासनशासनान्नियुक्तौ द्विजवेषं प्रविधाय भूमिमाप्तौ ।
उपसेदतुरश्विनौ च देवौ सुभुजौ साञ्जनलोचनौ सुपुस्तौ ॥ २९ ॥

यतिवर्य चिकित्सितुं न शक्या परकृत्याजनिता हि ते रुगेषा ।
इति तं समुदीर्य योगिवर्यं विबुधौ तौ प्रतिजग्मतुर्यथेतम् ॥ ३० ॥

तदनु स्वगुरोर्गदापनुत्त्यै परमन्त्रं तु जजाप जातमन्युः ।
मुहुरार्यपदेन धार्यमाणोऽप्यरिवर्गेऽप्यनुकम्पिनाऽब्जपादः ॥ ३१ ॥

अमुनैव ततो गदेन नीचः प्रतियातेन हतो ममार गुप्तः ।
मतिपूर्वकृतो महानुभावेष्वनयः कस्य भवेत्सुखोपलब्ध्यै ॥ ३२ ॥

स्वस्थः सोऽयं ब्रह्म सायं कदाचिद्ध्यायन् गङ्गापूरसङ्गार्द्रवातैः ।
आगच्छन्तं सैकते प्रत्यगच्छद्योगीशानं गौडपादाभिधानम् ॥ ३३ ॥

पाणौ फुल्लश्वेतपङ्केरुहश्रीमैत्रीपात्रीभूतभासा घटेन ।
आराद्राजत्कैरवानन्दसन्ध्यारागारक्ताम्भोदलीलां दधानम् ॥ ३४ ॥

पाणौ शोणाम्भोजबुद्ध्या समन्ताद्भ्राम्यद्भृङ्गीमण्डलीतुल्यकुल्याम् ।
अङ्गुल्यग्रासङ्गिरुद्राक्षमालामङ्गुष्ठाग्रेणासकृद्भ्रामयन्तम् ॥ ३५ ॥

आर्यस्याथो गौडपादस्य पादावभ्यर्च्यासौ शङ्करः पङ्कजाभौ ।
भक्तिश्रद्धासंभ्रमाक्रान्तचेताः प्रह्वस्तस्याग्रतः प्राञ्जलिः सन् ॥ ३६ ॥

सिञ्चन्नेनं क्षीरवाराशिवीचीसाधिव्यायाऽऽस्वयन्तः कटाक्षैः ।
दन्तज्योत्स्नादन्तुराश्चापि कुर्वन्नाशाः सूक्तिं संदधे गौडपादः ॥ ३७ ॥

कच्चित्सर्वां वेत्सि गोविन्दनाम्नो हृद्या विद्या संसृदुद्धारकध्या ।
कच्चित्तत्त्वं तच्चमानन्दरूपं नित्यं सच्चिन्निर्मलं वेत्सि देयम् ॥ ३८ ॥

भक्त्या युक्ताः स्वानुरक्ता विरक्ताः शान्ता दान्ताः सन्ततं श्रद्दधानाः ।
कच्चित्तत्त्वज्ञानकामा विनीताः शुश्रूषन्ते शिष्यवर्या गुरुं त्वाम् ॥ ३९ ॥

कच्चिन्नित्याः शत्रवो निर्जितास्ते कच्चित्प्राप्ताः सद्गुणाः शान्तिपूर्वाः ।
कच्चिद्योगः साधितोऽष्टाङ्गयुक्तः कच्चिच्चित्तं साधु चित्तत्त्वगं ते ॥४०॥

इत्यद्वैताचार्यवर्येण तेन प्रेम्णा पृष्टः शङ्करः साधुशीलः ।
भक्त्युद्रेकाद्बाष्पपर्याकुलाक्षो बध्नन्मूर्धन्यञ्जलिं व्याजहार ॥ ४१ ॥

यद्यत्पृष्टं स्पष्टमाचार्यपादैस्तत्तत्सर्वं भो भविष्यत्यवश्यम् ।
कारुण्याब्धेः कल्पयुष्मत्कटाक्षैर्दृष्टस्याऽऽहुर्दुर्लभं किंनु जन्तोः ॥ ४२ ॥

मूको वाग्मी मन्दधीः पण्डिताग्र्यः पापाचारः पुण्यनिष्ठेषु गण्यः ।
कामासक्तः कीर्तिमान्निःस्पृहाणामार्यापाङ्गालोकतः स्यात्क्षणेन ॥४३॥

लेशं वाऽपि ज्ञातुमीष्टे पुमान्कः सीमातीतस्याद्य युष्मन्महिम्नः ।
तुष्टाऽत्यन्तं तत्त्वविद्योपदेष्टा जातः साक्षाद्यस्य वैयासकिः सः ॥४४॥

आजानात्मज्ञानसिद्धं यमाराद्दौदासीन्याज्जातमात्रं व्रजन्तम् ।
प्रेमावेशात्पुत्र पुत्रेति शोचन्पाराशर्यः पृष्ठतोऽनुप्रपेदे ॥ ४५ ॥

यश्चाऽऽहूतो योगभाष्यप्रणेत्रा पित्रा प्राप्तः स प्रपञ्चैकभावम् ।
सर्वाहन्ताशीलनाद्योगभूमेः प्रत्याक्रोशं प्रातनोद्वृक्षरूपः ॥ ४६ ॥

तत्तादृक्षज्ञानपाथोधियुष्मत्पादद्वन्द्वं पद्मसौहार्दहृद्यम् ।
दैवादेतद्दीनदृग्गोचरश्चेद्भक्तस्यैतद्भागधेयं ह्यमेयम् ॥ ४७ ॥

इत्याकर्ण्याब्रवीद्गौडपादो वत्स श्रुत्वा वास्तवांस्त्वद्गुणौघान् ।
द्रष्टुं शान्तस्वान्तवन्तं मम त्वां गाढोत्कण्ठागर्भितं चित्तमासीत् ॥

कृतास्त्वया भाष्यमुखा निबन्धा मत्कारिकावारिजनुःसुखार्काः ।
श्रुत्वेति गोविन्दमुखात्प्रहृष्य दृग्ध्वनीनोऽस्मि तवाद्य विद्वन् ॥ ४९ ॥

इति स्फुटं प्रोक्तवते विनीतः सोऽश्रावयद्भाष्यमशेषमस्मै ।
विशिष्य माण्डूक्यगभाष्ययुग्मं श्रुत्वा प्रहृष्यन्निदमब्रवीत्तम् ॥ ५० ॥

मत्कारिकाभावविबोधितादङ्माण्डूक्यभाष्यश्रवणोत्थहर्षः ।
दातुं श्ररं ते विदुषां वराय प्रोत्साहयत्याशु वरं वृणीष्व ॥ ५१ ॥

स प्राह पर्यायशुकर्षिमीक्ष्य भवन्तमद्राक्षमविष्यरूपम् ।
वरः परः कोऽस्ति तथाऽपि चिन्तनं चिचत्त्वगं मेऽस्तु गुरो निरन्तरम् ॥

तथेति सोऽन्तर्धिमपात्तमोहे गते चिरञ्जीविमुनावथासौ ।
वृत्तान्तमेतं स मुदाऽऽश्रवेभ्यः संश्रावयंस्तां क्षणदामनैषीत् ॥ ५३ ॥

अथ द्युनदाम्बुरसि क्षमीन्द्रो निर्वर्त्य नित्यं विधिवत्स शिष्यैः ।
तीरे निदिध्यासनलालसोऽभूदत्रान्तरेऽश्रूयत लोकवार्ता ॥ ५४ ॥

जम्बूद्वीपं शस्यतेऽस्यां पृथिव्यां तत्राप्येतन्मण्डलं भारताख्यम् ।
काश्मीराख्यं मण्डलं तत्र शस्तं यत्राऽऽस्तेऽसौ शारदा वागधीशा ॥

द्वारैर्युक्तं माण्डपैस्तच्चतुर्भिर्देव्या गेहं यत्र सर्वज्ञपीठम् ।
यत्राऽरोहे सर्वविज्ञजनानां नान्ये सर्वे यत्प्रवेष्टुं क्षमन्ते ॥ ५६ ॥

प्राच्याः प्राच्यां पश्चिमाः पश्चिमायां ये चोदीच्यास्तामुदीचीं प्रपन्नाः ।
सर्वज्ञास्तद्द्वारमुद्घाटयन्तो दाक्षा नद्धं नो तदुद्घाटयन्ति ॥ ५७ ॥

वार्तामुपश्रुत्य स दाक्षिणात्यो मानं तदीयं परिमातुमिच्छन् ।
काश्मीरदेशाय जगाम हृष्टः श्रीशङ्करो द्वारमपावरीतुम् ॥ ५८ ॥

द्वारं पिनद्धं किल दाक्षिणात्यं न सन्ति विद्वांस इतीह दाक्षाः ।
तां किंवदन्तीं विफलां विधातुं जगाम देवीनिलयाय हृष्यन् ॥ ५९ ॥

वादिव्रातगजेन्द्रदुर्मदघटादुर्गर्वसङ्घर्षण-
श्रीमच्छङ्करदेशिकेन्द्रमृगराडायाति सर्वार्थवित् ।
दूरं गच्छत वादिदुःशठगजाः संन्यासदंष्ट्रायुतो
वेदान्तोरुवनाश्रयस्तदपरं द्वैतं वनं भक्षति ॥ ६० ॥

करटतटान्तवान्तमदसौरभसारभर-
स्खलदलिसंभ्रमत्कलभकुम्भविजृम्भिबलः ।
हरिरिव जम्बुकानमददन्तगजान्कुजना-
नपि खलु नाक्षिगोचरयतीह यतिर्हितकान् ॥ ६१ ॥

संश्रावयन्गद्यध्वनि देशिकेन्द्रः श्रीदक्षिणद्वारभुवं प्रपेदे ।
कवाटमुद्घाटय निवेष्टुकामं ससंभ्रमं वादिगणो न्यरौत्सीत् ॥ ६२ ॥

अथाब्रवीद्वादिगणः स देशिकं किमर्थमेवं बहुसंभ्रमक्रिया ।
यदत्र कार्यं तदुदीर्यतां शनैर्न संभ्रमः कर्तुमलं तदीप्सितम् ॥ ६३ ॥

यः कश्चिदेत्येतु परीक्षितुं चेद्देदाखिलं नाविदितं ममाणु ।
इत्थं भवान्वक्ति समुन्नतीच्छो दत्त्वा परीक्षां व्रज देवतालयम् ॥ ६४ ॥

षड्भाववादी कणभुङ्मतस्थः पप्रच्छ तं स्वीयरहस्यमेकम् ।
संयोगभाजः परमाणुयुग्माज्जातं हि सूक्ष्मं द्व्यणुकं मतं नः ॥ ६५ ॥

यस्स्यादणुत्वं तदुपाश्रितं तज्जायेत कस्मादद सर्वविच्चेत् ।
नो चेत्प्रभुत्वं तव वक्तुमेते सर्वज्ञभाषां विहितां भ्रुवन्ति ॥ ६६ ॥

या द्वित्वसंख्या परमाणुनिष्ठा सा कारणं तस्य गतस्य मात्रा ।
इतीरिते तद्वचनं प्रपूज्य स्वयं न्यवर्तिष्ट कणादलक्ष्मीः ॥ ६७ ॥

तत्रापि नैयायिक आत्तगर्वः कणादपक्षाच्चरणाक्षपक्षे ।
मुक्तेर्विशेषं वद सर्वविच्चेन्नो चेत्प्रतिज्ञां त्यज सर्वविच्त्वे ॥ ६८ ॥

अत्यन्तनाशे गुणसङ्गतेर्या स्थितिर्नभोवत्कणभक्षपक्षे ।
मुक्तिस्तदीये चरणाक्षपक्षे साऽऽनन्दसंवित्सहिता विमुक्तिः ॥ ६९ ॥

पदार्थभेदः स्फुट एव सिद्धस्तथेश्वरः सर्वजगद्विधाता ।
स ईश्वरादीत्युदितेऽभिनन्द्य नैयायिकोऽपि न्यवृतन्निरोधात् ॥ ७० ॥

तं कापिलः प्राह च मूलयोनिः किं वा स्वतन्त्रा चिदधिष्ठिता वा ।
जगन्निदानं वद सर्वविच्चान्नो चेत्प्रवेशस्तव दुर्लभः स्यात् ॥ ७१ ॥

सा विश्वयोनिर्बहुरूपभागिनी स्वयं स्वतन्त्रा त्रिगुणात्मिका सती ।
इत्येव सिद्धान्तगतिस्तु कापिली वेदान्तपक्षे परतन्त्रता मता ॥ ७२ ॥

ततो नदन्तो न्यरुधन् सगर्वा दत्त्वा परीक्षां व्रज धाम देव्याः ।
बौद्धास्तथा संप्रथिताः पृथिव्यां बाह्यार्थविज्ञानकशून्यवादैः ॥ ७३ ॥

बाह्यार्थवादो द्विविधस्तदन्तरं वाच्यं विविक्षुर्यदि देवतालयम् ।
विज्ञानवादस्य च किं विभेदकं भवन्मताद्ब्रूहि ततः परं व्रज ॥ ७४ ॥

सौत्रान्तिको वक्ति हि वेद्यजातं लिङ्गाधिगम्यं त्वितरोऽक्षिगम्यम् ।
तयोस्तयोर्भङ्गुरताऽविशिष्टा भेदः कियान्वेदनवेद्यभागी ॥ ७५ ॥

विज्ञानवादी क्षणिकत्वमेषामङ्गीचकारापि बहुत्वमेषः ।
वेदान्तवादी स्थिरसंविदेकत्वमङ्गीचकारेति महान्विशेषः ॥ ७६ ॥

अथाब्रवीद्दिग्वसनानुसारी रहस्यमेकं वद सर्वविच्चेत् ।
यदस्तिकायोत्तरशब्दवाच्यं तत्किं मतेऽस्मिन्वद देशिकाऽऽशु ॥ ७७ ॥

तत्राऽऽह देशिकवरः शृणु रोचते चेत्
जीवादिपञ्चकमभीष्टमुदाहरन्ति ।
तच्छब्दवाच्यमिति जैनमतेऽप्रशस्ते
यद्यस्ति बोद्धुमपरं कथयाऽऽशु तन्मे ॥ ७८ ॥

दत्तोत्तरे वादिगणे तु वादे बभाण कश्चित्किल जैमिनीयः ।
शब्दः किमात्मा वद जैमिनीये द्रव्यं गुणो वेति ततो व्रज त्वम् ॥

नित्या वर्णाः सर्वगाः श्रोत्रवेद्या यत्तद्रूपं शब्दजालं च नित्यम् ।
द्रव्यं व्यापीत्यब्रुवञ्जैमिनीया इत्येवं तं प्रोक्तवान्देशिकेन्द्रः ॥ ८० ॥

शास्त्रेषु सर्वेष्वपि दत्तवन्तं प्रत्युत्तरं तं समपूजयंस्ते ।
द्वारं समुद्घाट्य ददुश्च मार्गं ततो विवेशान्तरभूमिभागम् ॥ ८१ ॥

पाणौ सनन्दनमसाववलम्ब्य विद्याभद्रासनं तदवरोढुमनाश्चचाल ।
अत्रान्तरे विधिवधूर्विबुधाग्रगण्यमाचार्यशङ्करमवोचदनङ्गवाचा ॥ ८२ ॥

सर्वज्ञता तेऽस्ति पुरैव यस्मात्सर्वत्र पर्यैक्षि मयात्र चेत्ते ।
विरिञ्चिरूपान्तरविश्वरूपः शिष्यः कथं स्यात्प्रथिताग्रणीः सः ॥ ८३ ॥

सर्वज्ञतैकैव भवेन्न हेतुः पीठाधिरोहे परिशुद्धता च ।
सा तेऽस्ति वा नेति विचार्यमेतत्तिष्ठ क्षणं त्वं कुरु साहसं मा ॥ ८४ ॥

त्वं चाङ्गनाः समुपभुज्य कलारहस्यप्रावीण्यभाजनमभूर्यतिधर्मनिष्ठः ।
आरोढुमीदृशपदं कथमर्हता ते सर्वज्ञतेव विमलत्वमपीह हेतुः ॥ ८५ ॥

नास्मिञ्शरीरे कृतकिल्बिषोऽहं जन्मप्रभृत्यम्ब न संदिहेऽहम् ।
व्यधायि देहान्तरसंश्रयाद्यन्न तेन लिप्येत हि कर्मणाऽन्यः ॥ ८६ ॥

इत्थं निरुत्तरपदां स विधाय देवीं सर्वज्ञपीठमधिरुह्य ननन्द सभ्यः ।
संमानितोऽभवदसौ विबुधैश्च वाण्या गार्ग्या कहोलमुखरैरिव याज्ञवल्क्यः ॥

वादप्राग्दुर्विनोदप्रतिकथनसुधीवाददुर्वारतर्क-
न्यक्कारस्वैरधाटीभरितहरिदुपन्यस्तमाहानुभाव्यः ।
सर्वज्ञो वस्तुमर्हस्त्वमिति बहुमतः स्फारभारत्यमोघ-
श्लाघाजोघुष्यमाणो जयति यतिपतेः शारदापीठवासः ॥ ८८ ॥

कुत्राप्यासीत्प्रलीनेक्षणचरणकथा कापिली कापि लीना
भग्नाऽभग्ना गुरूक्तिः क्वचिदजनि परं भट्टपादप्रवादः ।
भूमावापोगकाणादजनिमतमथाभूतवाग्भेदवार्ता
दुर्दान्तब्रह्मविद्यागुरुदुरुदकथादुन्दुभेर्धिन्धिमेतः ॥ ८९ ॥

क्वाणादः क्व प्रणादः क्व च कपिलवचः क्वाक्षपादप्रवादः
क्वाप्यन्धा योगकन्था क्व गुरुरनिलघुः क्वापि माट्टप्रघट्टम् ।
क्व द्वैताद्वैतवार्ता क्षपणकविकृतिः क्वापि पाषण्डषण्ड-
ध्वान्तध्वंसैकभानोर्जयति यतिपतेः शारदापीठवासे ॥ ९० ॥

ततो दिविषदध्वनि त्वरितमध्वराशावली-
धुरन्धरसमीरितत्रिदशपाणिकोणाहतः ।
अरुन्द्ध हरिदन्तरं स्वरभरभ्रमत्सिन्धुभि-
र्घनायतघनारवप्रथमबन्धुभिर्दुन्दुभिः ॥ ९१ ॥

कचमरवहनं पुलोमजायाः कतिचिदहान्यपगर्भकं यथा स्यात् ।
गुरुशिरसि तथा सुधाशनाः स्वस्तरुकुसुमान्यथ हर्षतोऽभ्यवर्षन् ॥

इति मुनिरतितुष्टोऽध्युष्य सर्वज्ञपीठं
निजमतगुरुतायै नो पुनर्मानहेतोः ।
कतिचन विनिवेश्याथर्ष्यशृङ्गाश्रमादौ
मुनिरथ बदरीं स प्राप कैश्चित्स्वशिष्यैः ॥ ९३ ॥

दिवसान्विनिनाय तत्र कांश्चित्स च पातञ्जलतन्त्रनिष्ठितेभ्यः ।
कृपयोपदिशन् स्वसूत्रभाष्यं विजितस्वान्तजितसर्वदर्शनेभ्यः ॥ ९४ ॥

नितरां यतिराड्घ्र्ररञ्जकरप्रकरप्रचुरप्रसरत्स्वयशाः ।
स्वमयं समयं गमयन् रमयन् हृदयं सदयं सुधियां शुशुभे ॥ ९५ ॥

एवंप्रकारैः कलिकल्मषघ्नैः शिवावतारस्य शुभैश्चरित्रैः ।
द्वात्रिंशदत्युज्ज्वलकीर्तिराशेः समा व्यतीयुः किल शङ्करस्य ॥ ९६ ॥

भाष्यं भूष्यं सुधीभिर्मलकलि कलिमलध्वंसि कैवल्यमूल्यं
द्वन्द्वाद्वन्द्वा समन्तात्कुमतिमतिभिदा खण्डिता पण्डितानाम् ।

सद्यो विद्योतितासौ विपथविमथनैर्मुक्तिपद्याऽनवद्या
श्रेयो भूयो बुधानामधिकतरमितः शङ्करः किं करोतु ॥ ९७ ॥

हन्ताऽऽशोभियशोभरैस्त्रिजगतीमन्दारकुन्देन्दुभा-
मुक्ताहारपटीरहीरविहरन्नीहारतारानिभैः ।
कारुण्यामृतनिर्झरैः सुकृतिनां दैन्यानलः शून्यतां
नीतः शङ्करयोगिना किमधुना सौरभ्यमारभ्यताम् ॥

आक्रान्तानि दिगन्तराणि यशसा साधीयसा भूयसा
विस्मेराणि दिगन्तराणि रचितान्यत्यद्भुतैः क्रीडितैः ।
भक्ताः स्वेप्सितभुक्तिमुक्तिकलनोपायैः कृतार्थीकृता
भिक्षुक्ष्मापतिना किमन्यदधुना सौजन्यमातन्यताम् ॥९९॥

पारिकाङ्क्षीश्वरोऽप्यापदुद्धारकं सेवमानातुलस्वस्तिविस्तारकम् ।
पापदावानलातापसंहारकं योगिवृन्दाधिपः प्राप केदारकम् ॥ १०० ॥

तत्रातिशीतार्दितशिष्यसङ्घसंरक्षणायातुलितप्रभावः ।
तप्तोदकं प्रार्थयते स्म चन्द्रकलाधराच्चीर्थकरप्रधानः ॥ १०१ ॥

कर्मन्दिवृन्दपतिना गिरिशोऽर्थितः सन् संतप्तवारिलहरीं स्वपदारविन्दात् ।
प्रावर्तयत्प्रथयती यतिनाथकीर्तिं याऽद्यापि तत्र समुदञ्चति तप्ततोया ॥

इति कृतसुरकार्यं नेतुमाजग्मुरेनं
रजतशिखरिशृङ्गं तुङ्गमीशावतारम् ।
विधिशतमखचन्द्रोपेन्द्रवाय्वग्निपूर्वाः
सुरनिकरवरेण्याः सर्षिसङ्घाः ससिद्धाः ॥ १०३ ॥

विबुधशतीनियुतसमुदारब्धयुद्धैर्विमानैः
संख्यातीतैः सपदि गगनाभोगमाच्छादयन्तः ।

स्तुत्वा देवं त्रिपुरमथनं ते यतीशानवेषं
मन्दारोत्थैः कुसुमनिचयैरन्ववर्चर्चयन्तः ॥ १०४ ॥

भवानाद्यो देवः कवलितविषः कामदहनः
पुरारातिर्विश्वप्रभवलयहेतुस्त्रिनयनः ।
यदर्थं गां प्राप्तो भवमथन पूर्तं तदधुना
तदायाहि स्वर्गं सपदि गिरिशासत्प्रियकृते ॥ १०५ ॥

उन्मीलद्विनयप्रधानसुमनोवाक्यावसाने महा-
देवे संभृतसंभ्रमे निजपदं गन्तुं मनः कुर्वति ।
शैलादिः प्रमथैः परिष्कृतवपुस्तस्थौ पुरस्तत्क्षणा-
दुक्षा शारदवारिदुग्धधरटाहङ्कारहुंकारकृत् ॥ १०६ ॥

इन्द्रोपेन्द्रप्रधानैस्त्रिदशपरिवृढैः स्तूयमानः प्रसूनै-
र्दिव्यैरभ्यर्च्यमानः सरसिरुहभुवा दत्तहस्तावलम्बः ।
आरुह्योक्षाणमग्र्यं प्रकटितसुजटाजूटचन्द्रावतंसः
शृण्वन्नालोकशब्दं समुदितमृषिभिर्धाम नैजं प्रतस्थे ॥

इति श्रीमाधवीये तच्छारदापीठवासगः ।
संक्षेपशङ्करजये सर्गः पूर्णोऽपि षोडशः ॥

(आदितः श्लोकाः १८४३)

इति श्रीमद्विद्यारण्यविरचितः
श्रीमच्छङ्करदिग्विजयः समाप्तः ॥



श्रीमच्छङ्करदिग्विजये श्लोकानुक्रमणिका ॥

	सर्गः	श्लो०
आत्मीयमन्दिर	५	७५
आदाय पुन्नक	४	४६
आदायात्म्यं धाम	१०	६९
आदिश्येत्थं शिष्य	१३	४४
आदेशमेकम	५	९२
आद्यो तदङ्गत्तु	९	१०७
आद्ये सत्त्वमुनिः	,,	२२
आधाय वह्निम	३	५९
आधारचक्रे च	१२	३४
आनेष्ट दूरा	५	७८
आन्वीक्षिक्यैखि व	४	२०
आपातवस्तत्त्व	८	८०
आभासयन्नन्त	७	२७
आमज्वरो किल	७	६३
आम्नायान्तालया	४	९५
आयाति मर्वरि	३	७४
आयासस्य नवा	४	८५
आराधनं वे च	१२	३०
आराधितं दैव	१०	१०१
आर्यं वेदनिकरः	५	१५५
आर्यस्यायो गौड	१६	३६
आलोक्याऽऽननप	४	१०९
आलोचयन्नय	१३	७२
आवबुः कुटज	५	१२३
आवश्यके परि	८	६७
आशये कलुषि	५	१३०
आश्वास्येत्थं जल	१४	१६९
आससाद शन	,,	५६
आ सीतानायने	६	१०७
आसीनसुधीक्र	११	३५
आ सेवोरा तुषा	१	९३

इ

	सर्गः	श्लो०
इक्षुचापागमा	१०	३४
इति कर्णकठो	५	५५
इति कुन्तुर	१६	१०३
इति खेदमुपे	१०	३०
इति गामुदीर्य	९	५५
इति गूढमसौ	१५	१६०
इति चेदयमी	,,	१२९
इति चेदिदमी	१५	१०८
इति चेन्न विक	१५	११५
इति चेन्न विक	१५	१२२
इति चेन्न क्षमी	१५	५४
इति चेन्न सुला	१५	६५
इति चेन्मेवामि	१५	१०१
इति जलरुद	१०	२७
इति जल्पति मे	१५	१५
इति जैमिनीय	९	१६

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MADHAVIYA

SRI SANKARA VIJAYAM

Translated into English

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Akhila Bharata Sankara Seva Samiti,
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Published by

The Akhila Bharata Sankara Seva Samiti

1972

Other Publications of the same Author :

			Rs.	P.
1.	Laghuvasudevamananam with Tamil meaning	...	2	00
2.	Naishkarmyasiddhi Saram	" ...	3	00
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॥ श्रीः ॥

SRI SANKARA VIJAYAM

॥ श्रीमच्छङ्करदिग्विजयः ॥

CHAPTER 1

Desirous of writing the life of Sri Sankara, the incarnation of Lord Parameswara, Sri Vidyaranya first pays obeisance to the Guru.

After paying my respects to the Lord in the form of Vidyatirtha I attempt to give in brief the essential details of the ancient Sankara Vijayam.

Obeisance to the Lord should be inwardly and not ostentatious. However, in order that others may emulate him, Sri Vidyaranya expresses the prayer loudly.

Gurus are three. 1. The father, who gives the body. 2. The teacher, who teaches Dharma. 3. He who initiates into the knowledge of the Atman. The last mentioned is no different from the Lord, who is the Paramatman, the Cosmic Power. The above slokas brings out the identity of the Guru with the Lord. The following sloka in Srimad Bhagavatham illustrates this point.

स वै सत्कर्मणां साक्षात् द्विजातेरिह संभवः ।
आद्योऽङ्ग यत्राश्रमिणां यथाऽहं ज्ञानदो गुरुः ॥

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This was expressed by Lord Krishna to Kuchela, his friend and devotee. The words यथाऽहं ज्ञानदो गुरुः shows that the Lord identifies himself with the Guru, who kindles Atma Gnana (knowledge of the Self), in the disciple.

Moreover, the need for devotion to the Guru is brought out in the above sloka.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

He is a lofty soul, whose devotion to the Guru equals his devotion to the Lord. It is only to such a one that the full import of what the Guru teaches will become crystal clear.

There is an old dictum

आत्मनाम गुरोर्नाम नामातिकृपणस्य च ।
श्रेयस्कामो न गृह्णीयात् ज्येष्ठापत्यकलत्रयोः ॥

He, who is desirous of his welfare, should not utter the name of himself, his wife, his Guru, his eldest son or, and a miser. Therefore Sri Vidyaranya avoids the name (Bharathi) of his preceptor and uses instead the word 'Thirtha'. This has a significance. Thirtha means one who purifies. By imparting knowledge of the Atman, the guru elevates and purifies the disciple. Hence he is Thirtha. 'Sri' is a word of respect used for all elders.

The sloka also implies obeisance to Sri Sankara the universal Guru.

1. When there is an elaborate Sankara Vijayam where is the need for this abridged work. This is a possible doubt. It is answered in the next sloka.

2. A huge lot of pots or a herd of elephants, though big in size, can be seen reflected in a small mirror. Even so, though mine is an abridged work, it will still reflect all the essential details of the life of Sri Sankara truly and faithfully.

[The author however does not forget to express his humility.]

3. The taste of anything very sweet is better enjoyed when some savoury is eaten. The slokas of our great ancestors are very sweet and ripe with substance. Readers will appreciate them better when they have read my slokas which are neither sweet nor replate with meaning.

[This does not however mean that there is no use reading this book.]

4. Sri Sankara who has written commentaries on the Upanishads and the Brahma Sutras has been well praised by our ancestral poets. Yet may He be pleased with this humble work of mine. Did not Lord Vishnu, with lotus eyes, who had his abode in the milky ocean, desire, when he took the form of Krishna, to have the milk from the houses of the shepherdesses?

[Why did he like the milk? Why did he condescend to live among the shepherds? Only to show how easily he can be won over by Bhakthi. The author

feels confident that he will be blessed by Sri Sankara on whose feet his mind is always concentrated. If the Lord of the ocean of milk was satisfied with a cup of milk offered by the shepherds, the Lord of Poetry and Composition (Sri Sankara) will also be pleased with this little work.]

To praise Sri Sankara is to purify one's own mind and heart.

5. Let us hail the fame of the universal Guru who conquered over Adisesha with words sweeter than nectar that flowed out of the outlets in the ocean of milk, who does good to the world and who is consequently called the 'Good Sankara'.

[The author then goes on to say but politely that he is competent to do the job that he has taken up.]

6 How lofty are the virtues of the Guru whose fame has spread far and wide like the floods of a river which have overflowed the two banks, the Guru, whose virtues are so fragrant that the Jasmine, which blossoms in all pride and spreads its scent during the spring and the autumn seasons, has become very modest! And how small am I! Yet it will be given to me to write this life history because of the strength that I will derive from the nectar-like grace flowing out of the merciful looks of the master.

[The word Sat Guru (सद्गुरु) may be taken to mean Sri Sankara or his own Guru, Sri Vidya Tirtha,

The Sruti says:

१ अस्ति ब्रह्मेति चेद्वेद, सन्तमेनं ततो विदुरिति ।

He *who understands* the existence of the Brahman is called Sat. Wise men understand thus.

२ सदेव सोम्येदमग्र आसीत् ।

O Good man! This universe was in the beginning only Sat.

३ ब्रह्म वेद ब्रह्मैव भवति ।

He who understands Brahman becomes himself Brahman.

According to these Vedic Truths the word Sat Guru (सद्गुरुः) indicates one who is firmly established in the Brahman. There is nothing that cannot be achieved through the grace of such a Guru. The author is sure that through the grace of the Guru he will be able to accomplish the task that he has undertaken on himself.]

7. The reputation of Sri Sankara's sportful deeds is like an ocean with whose water let me wash clean my tongue, which is tainted by the mire of eulogy, which I have hitherto done of persons, who have posed to be bounteous, while in fact they have not been so, of vain persons, who have considered themselves to be the best of men and of arrogant persons on whom has smiled the flippant fortune of Lakshmi, the unsteady dancing girl, who appeared from the ocean of milk.

who attempts to catch the moon with both of his hands.

13-14. Since my attempt is to praise the virtues of the Guru, may Saraswati, the deity of speech, give me such power of expression as will subdue the pride of the great waves of the divine Ganga, who leaving her dancing den in the matted locks of Lord Siva, is falling down towards the earth.

15. The faculty of speech says, in modesty, " where is the divine episode of Sri Sankara and where am I, a trifling little thing? Why do you force me to this task? I have earned a little fame after years of of hard work. Why do you want me to drown that fame in the midst of an ocean?" The timid lady of speech tries to run away with these words. But the poets enjoin on her to describe the virtues of the Acharya. Wonderful indeed is the influence of the Guru.

16. My words are going to meet the fate of a she-deer, caught in the midst of a group of hunters. The merciless critics are going to split them into forced groups (not the natural groups intended by me), make them sound harsh and unpleasant, interpret them with the help of the Nighantu (Lexicon) which furnishes several meanings to the same words, chop them into words with उणादि and यङ् endings and thereby strain their meanings and finally wrongly interpret the whole work by establishing a link between words which occur at distant places in the work.

[Another interpretation may be as follows:— असृग्मदैः अनुमोदिता। This work will be approved by those that have not become headstrong by eating flesh. In other words it will be appreciated by those that follow the path of Ahimsa. By splitting the words as अचन्दनैः आनन्दिता we get another meaning. *This work will be enjoyed by those who* are not pleased by material things, like sandal, garlands and women i.e., by those who are above sense-pleasures.

This work will be approved by those, who can inspire the presence of Sri Narayana in the hearts of even dullards and patronised by the wise men of Kashmir; so, if this work does not receive the approbation of narrow minded men, it does not matter.]

11. Great Souls, who have compassion for the weak, who appreciate the labour of others, whose mind treads the path of being good to everyone and who wear in their necks (mind) like a necklace the words of other people, exist in all places. Why therefore devote too much thought to this point? In any case the Great Guru Sri Sankara, who is full of compassion will be pleased. This effort will not, therefore, go to a waste.

12. Many people, who attempted to describe the virtues of Sri Sankara, failed even before they wrote half a verse. Others did not go beyond a quarter of a verse. I, desirous of describing the lofty qualities of the Guru, am like the obstinate person,

who attempts to catch the moon with both of his hands.

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[Why then this attempt ? Because, blessed is the task of dwelling on the attributes of the Acharya and blessed are they, who read such words.]

17. In the epic, where the very incarnation of Lord Siva, in the form of Bhagavatpada, is the hero, where peace is the main sentiment, while love and other rasas (sentiments) are only its limbs, and where the aim is the destruction of ignorance, the author is profound and he is indeed blessed. Blessed are those, who happen to read and understand this epic.

18-26 That work consists of 16 chapters, the first is the preface, the second deals with the incarnation of Lord Siva and the third describes the incarnations of the various Devas. The 4th chapter contains the life history of Sri Sankara upto the age of 8. The fifth chapter is devoted to the 4th order in life, *viz*, Sanyasa, which is so dear to him. The 6th chapter deals with the establishment of a firm basis of Brahma Vidya (Advaita), which had become neglected due to passage of time. The seventh chapter tells us of the wonder that happened after his meeting with Sri Vyasa. The 8th chapter contains the discussions with Mandana Misra. In the 9th chapter the Guru tries to establish that he is All-knowing, with Saraswati, as witness. The 10th chapter contains the episode in which Sri Sankara entered the body of a dead king in order to learn the science of Love (Kamasastra).

The 11th chapter deals with the death of Ugrabhairava. The 12th chapter describes how the

two disciples Hastamalaka and Thotaka come to the Guru. The 13th chapter contains the teaching of Brahma Vidya (Brahma Sutra). The 14th deals with the pilgrimage of Padmapada Acharya; The 15th deals with the lecture-tour of the Great Guru. The 16th chapter narrates how the Acharya ascended the throne of wisdom—Sarvajna peetham—called the "Sarada Pitam." It is stated that the divine life of Sri Sankara has thus been dealt with in sixteen chapters.

27. That biography, the hearing of which even once removes all sins and bestows all the desired objects and which pleases the mind with its various discussions, is being retold with a view to serve as a source of joy to the wise.

28. One day the Gods invoked Lord Siva, the Supreme among them, who dwells in 'Kailasa' and who is ever brilliant like the moon over the eastern mountains.

29. Thus Gods could guess, from the pleasant mood of the Lord, that their desires would be fulfilled. Hence, with hands folded like flower-buds and with humility in their attitude they said:

30. O Lord! You are well aware that Sri Janardhana incarnated himself as Buddha in order to entice the Sugatas and thus help us.

31. O Lord! The Buddhists, who follow the doctrines enunciated during the Buddha Avatara and who condemn theism, have spread all over the globe,

which consequently looks as if clothed in the darkness of night.

32. O Lord! Men have turned to hate the Vedas, Brahman and the duties of the various castes. They are out to prove that the teaching of the Vedas relate only to life in this world on earth and not to the miseries hereafter or life in other worlds.

33. Man does not observe the daily duties like Sandhya-Upasana, nor does he follow the path of relinquishment. Men have become non-observers of their duty (Dharma).

[पाशब्देन त्रयीधर्मः पा रक्षण इति स्मृतेः ।
तं खण्डयन्ति ये तर्कैस्ते पाखण्डा इति स्मृताः ॥

" पा " means " to protect." Dharma protects the universe. To observe Dharma is man's duty. Those who mis-interpret Dharma and act contradictory to Dharma are called पाखण्डाः or पाषण्डाः]

34. They close their ears when the two letters क्रतु (sacrifice) are uttered. How then can there be any (yagas) sacrifices and how will we get our oblations?

Veda says:

तस्मादितः प्रदानं देवा उपजीवन्ति ।
तस्मादमुतः प्रदानं मनुष्याः ।

Gods exist on the share of oblations given to them at the sacrifices. This mortal world exists on the rain showered by the Gods

दुदोह गां स यज्ञाय सस्याय मघवा दिवम् ।
सम्पद्विनिमयेनोभौ दधतुर्भुवनद्वयम् ॥ — Raghuvamsa

says Kalidasa. King Dilipa raised revenue from the people in order to perform sacrifices. Since these would benefit the gods Indra at once squeezed the heavens to shower bountiful rains on the earth. Thus King Dilipa on earth and Indra in heaven arranged for the mutual exchange of wealth for the prosperity of both the worlds.

अमृतं नाम यत्सन्तो मन्त्रजिह्वेषु जुह्वति ।

says the Great Poet Magha. Nectar which the Devas drink and enjoy is nothing but the ingredients poured into the sacrificial fire.

35. These unvirtuous men profess to follow the Vaishnava code of ethics or the Saiva code of ethics and display on their bodies the mark of Chakra or Linga. But they have given up their duty (Dharma) even as cruel people forsake mercy.

36. The chaste lady, Sruti, with her whole-hearted devotion towards her Lord, the Supreme Soul, proceeds to him, with undivided attention. There is no Buddhist, who, having lost his brains on account of liquor, like a fanatic, does not abuse her.

[Even as the chaste lady comes to grief at the hands of ruffians, so also Sruti is mis-handled (wrongly interpreted) by the Buddhists.

37. Which culture in the world has not been ruined by the unvirtuous Kapalikas, who offer in worship to the Bhairava, as lotus flowers, the heads of Brahmins.

38. They are ever so many abusive religions which, those who follow the path of Dharma have to face with considerable misery even as the thorny path not only makes it difficult to walk on but also causes pain while walking.

39. We therefore request you to re-establish the Vedic path by destroying its enemies so that the world may be saved.

40. When the Gods said so, Lord Siva addressed them "I shall fulfil your desire by being born as a human being."

41-44 In order to vanquish all evil ways and establish the path of Dharma by dispelling the darkness of ignorance through the correct knowledge of the Brahma-Sutras, I propose to be born as an ascetic on earth, Sankara by name, together with four disciples, brilliant like four mid-day suns, who will appear with me like the four arms of Sri Vishnu. Your desire will, no doubt, be fulfiled; you will also follow suit and be born as human beings.

45. Having addressed the Devas thus, the Lord flashed his precious sight through the corners of his eyes on Kumara even as the sun flashes his rays over the lotus.

[(१) कुत्सितो मारो यस्मात्स कुमारः ।

(२) कुत्सितान्मारयतीति कुमारः ।

'Kumara' means,

(i) He whose beauty puts to modesty the beauty of cupid.

(ii) He who destroys the evil minded.

Parvathi was doing penance and serving the Lord. It was natural for Lord to bless her and accept her as his consort. Cupid, in his vanity, wanted to become responsible for their union. He was therefore punished by the Lord. Siva is himself Sundara (beautiful). Devi is Sundari (beauty incarnate); the son born of such parents combining in himself the five faces of the father and the one face of the mother is naturally extremely beautiful. The path of renunciation which the Lord Siva wanted to be established had to be preceded by the path of the action and hence the Lord looked at his son, a veritable storehouse of knowledge whose services were needed to lay the foundation for the edifice of knowledge.]

46. Blessed by that sight (Lord Siva), which was as pleasing as the wave of the milky ocean, Sri Kumara became joyous like the sea under the influence of the moonlight.

47. Lord Siva with his partly open teeth that glitter like the rays of the moon, gladdening the Chakoras (Gods), spoke to Skanda,

48. Lovely child! Listen to my words which will be for the welfare and uplift of the world. The Brahmins are protected when the Vedas are protected by a correct understanding of the three paths (namely the paths of action, devotion and knowledge).

49. By protecting the Brahmin (preventing them from slipping away from their duties) the three

worlds are automatically protected, because, on them depend the observance of the various duties of the different castes, orders and creeds.

50-53. Having secretly understood my desire to save the world (from going on a downward path), Sri Narayana and Sri Adi Sesha came to me and permitted by me they have incarnated themselves on earth as the hermits Sankarshana and Patanjali in order to establish the paths of devotion and yoga. You are also aware of my promise to the Devas that I will re-establish the path of jnana (knowledge). Now I want you to act as the autumnal moon in spreading the path of action enunciated in the Jaimini Shastra.

(You must make the people observe, on a daily increasing basis, the rites laid down by Jaimini.)

54. In order to save the Vedas and the Brahmins you may enforce the path of right action (Karma-Kanda.) Thereby you will become known as 'Subrahmanya'.

55. Be born on the earth to vanquish the Sugathas, who are the enemies of the Vedic path, and re-establish the principles of the vedic-way.

56. Brahma will be born as a Brahmin, Mandana by name, and Indra as a King, called Sudhanva, in order to assit you in your task.

57. Kumara accepted those nectar-like words of the Omnipotent, Lord Siva, who commands even Brahma.

58. Then Indra was born as a King, who ruled the people very righteously thus making the earth a heaven itself, with his capital transformed into Amaravati (the capital of Indra in his heavenly abode).

59 *Though all-knowing, he pretended to interest* himself in the doctrines of the untrue sugathas, whom he collected together in his domain and was *awaiting the airrval of Kumara, who spilt the* Krouncha mountain to pieces.

60. Then Skanda, the slayer of the demon, Taraka, also was born on the earth as Bhattapada, which name adorned the ears of the beautiful damsels, the four directions (His name became well known).

61. Like the Sun, who spreads his rays over the world after the darkness has been driven away by Aruna, he (Bhattapada) began to explain and spread the Mimamsa Sastra of Jaimini, which elaborates the substance of the Vedas.

62. Having established his victory in all the directions, he reached the capital of Sudhanva. The King also received and welcomed him in the traditional way.

[When the sage Viswamitra went to the court of King Dasaratha, Valmiki writes

प्रत्युज्जगाम तं हृष्टो ब्रह्माणमिव वासवः ।

Dasaratha welcomed and received Viswamitra with great joy, even as Indra receives Brahma. The above sloka also admits of the meaning that

Sudhanva received Bhattapada as Indra would receive Brahma [विधिवत् = विधिमिव = as if he were Brahma.]

63. Bhattapada also blessed the King and seated himself on a golden seat. He looked like an ornament to the King's court spreading his lustre all round, even as the spring season fills the Heavenly gardens with its pleasant perfume.

64. Hearing the sweet notes of the Cuckoo on a nearby tree, the foremost of the learned (Bhattapada) made use of it to address the King thus.

[पण्डा means knowledge of the self.
पण्डितः is one who has that knowledge.]

65. *O Cuckoo! How praiseworthy will you be if only you do not mix up with the degenerate black crows whose cawings hurt the ears.*

[This was an indirect way of saying to the King. O King, how praiseworthy will you be if only you do not mix up with the low (degenerate) sugathas whose harsh words abuse the Vedas]

66. On hearing these words, which contained an implied meaning, the Buddhists were burning with anger, like a snake trampled under the foot.

67. He (Bhattapada) fanned their anger by hacking the tree of Buddha philosophy with his axe of cleverness.

68. Their eyes, reddened with anger, spread a red hew across the court, even as the red lotusses that blossom with the rising sun spread a red tint across the tank.

69. The party of Kumarila Bhatta (Bhattapada) and his followers on one side and the party of Buddhists on the other side were each trying to establish their own doctrines and condemn the other's so vehemently that it appeared that the heated discussions would resound even in the underworld.

70. The doctrines of the Buddhists were destroyed by the subtle arguments, of Bhattapada, like the wings of the mountains clipped by God Indra.

71. The well-informed Kumarila Bhatta made his adversaries dumb-founded and look like so many lifeless figures in a picture by his invincible arguments, which gave the impression that he could not bear to hear the very name of Sarvagna (another name for Buddha).

72. When the pride of the Buddhists were subdued, he initiated the King into many Vedic lessons and appreciated the King, who understood their import very well.

73. The King then said. "Victory or defeat in argument depends upon the width of education. (The supremacy of a religion cannot be established by victory in arguments alone). I will hold that religion as true, whose protoganist lives even after falling from the top of a mountain".

74. Hearing these words of the King, the people began to stare at each other. Kumarila Bhatta, the foremost among the Brahmins, ascended the mountain to the top, his mind centred on the Vedas.

75. The great soul then fell from the top uttering these words "If the Vedas are true, I, who have complete faith in them, shall not suffer any harm".

76. (When he was falling) people wondered if it was Yayathi falling from the heavens after having enjoyed the fruits of the virtues, transferred to him by his grand-sons.

(Yayathi was a great King. He ruled the earth righteously. When he died he reached Swarga as a result of his virtuous deeds Once Indra asked Yayathi:—

"O King, please tell me who can be your equal, you, who had ruled the earth according to the Vedic dictum and who had also relinquished everything".

Yayathi:— O Indra! I am unequalled in penance. I am not aware of any one among the men or the Devas or the Gandharvas, who could be called my equal.

This amounted to pride. Indra therefore said "O King! Since you did not appreciate the greatness of elders (who are either equals or superiors to you) and you showed them disrespect, the fruits of your virtuous acts have diminished considerably. Hereafter there is no place for you in heaven. You shall go to the earth". On this the King began to descend from heaven. While thus going down to earth the king prayed to Indira "I should get the contact of great men" Indra blesssed him accordingly. Then the king decended to earth, where his daughter's sons, Ashtakan, Sipi, Prathardhanan and Vasuman

were performing ■ sacrifice In the course of his talks *with them, they agreed to give him*, their grandfather, the fruits of their virtuous deeds. In the end with the help of the fruits of their virtuous deeds the king again ascended heaven and enjoyed the the heavenly benefits. In course of time that stock also dwindled. [This story may be remembered with advantage at this stage.]

77. Since the sage was a world-liberator, who had the capacity to annihilate the ignorance in man; he rolled down the hills like ■ ball of cotton. Would not the Vedas save the believer from the effects of pain?

78. Just as the peacocks hidden behind the bush in the forests come out gladly from their abodes to enjoy on hearing the thunders of rain-ladden clouds, similarly the Brahmins, on hearing this glad news gathered there from all places.

79. On seeing that Kumarila Bhatta was standing before them without any signs of injuries to his body, the king began to entertain a firm behalf in the greatness of Vedas. He blamed his own past conduct for having had the company of evil friends.

80. But the (Sowkatas) Buddhists said, "O King This test could not decide the truth of a Religion, for there are many methods like manthras medcines and crystals with the aid of which the body can be protected."

81. Since the Buddhists questioned the truth of even that facts which was openly witnessed by every-

body, the King got angry, exibited it by his knit eybrows and a frown and became more determined than before.

82. I am going to put you a question. Those that fail to give the correct answer will be openly guillotined.

83. Having thus expressed his resolve, the king brought a pot with a serpant in it, covered it up and put the question to the Brahmins and the Buddhists. "Tell me what is inside this pot?"

84. Both the Brahmins and the Buddhists said "O King, we will give you our reply tomorrow morning' and went away.

85. The Brahmins stood in neck-deep waters and conducted prayers to the Sun. The Sun God became pleased with their penance and appeared before them.

[The worship of the Sun-God will give all benefits. The Vedas proclaim the greatness of the Sun-God as:—

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमाभासि रोचनम् ।

वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः । वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ।

हिरण्यपाणिमूतये सवितारमुपह्वये । स चेत्ता देवता पदम् ।

This means (1) Oh Sun-God! You are capable of destroying darkness and ignorance and giving light and knowledge. You are able to illuminate the entire universe and make them shine. (2) Oh Savita, (name

of Sun) the creator of the world, we pray that you may be pleased to bless us with good results for our action. Similarly we pray that you may grant us good results for our actions tomorrow and every following day, we are anxious to live in the imperishable and pure heaven and we pray that we may get that by your glorious blessings. (3) We pray, for our redemption, to that Sun God, who keeps with him Gold to offer to his praying-aspirants; we invite Him. The eminent God, that He is, would bless us with good conduct and fruits of virtuous acts.

There is a reference in Srimad Ramayana to an incident, which may be noted with use at this stage. When Ravana created a false Rama (Maya Rama) and openly cut his head to cause terror to Sita, who witnessed it, and when she became highly depressed thereafter, her friend Saramai, by name, told Sita the truth and consoled her, she said to Sita to worship Sun-God and pray to Him.

गिरिवरमभितोऽनुवर्तमानो हय इव मण्डलमाशु यः करोति ।
तमिह शरणमभ्युपेहि देवं दिवसकरं प्रभवो ह्ययं प्रजानाम् ॥

Propitiate the Sun-God, who goes round the Eastern Hill, like a horse that goes round and round. He is the cause of all creation and protection. Further, the Pandavas, who worshipped Sun-God, were able to get the ever-full-vase (Akshayapatram) and gave food for all. In the end they got success also. Hence the worship of the Sun-God is the source of all benefits in the world].

86. When the Sun-God informed the Brahmins as to what they should state in the King's assembly, the Brahmins repaired to the King's presence. The Buddhists also came to the assembly, after deciding upon an answer with the help of their brains.

87. The Buddhists replied "There is a serpent inside the pot". The Brahmins said "There is Lord Mahavishnu who is reclining on the body of Sri Adisesha (serpent).

88-90. On hearing the reply of the Brahmins the King's face became sad and dry like the blossom of a lotus in a waterless pond.

[*The* King felt that the Buddists, *whose religion* is the cause of destruction of the world, have stated the truth. The followers of that sage, who has been born in the world for upholding truth and Dharma, have stated what is not true — what a calamity?]

At this time an aerial voice cried out as though to clear the doubt in the King's mind It said "Oh King! what the Brahmins have stated is true. You need have no doubts in the same. You can carry out your resolution.

91. On hearing this aerial voice, the King opened the lid of the pot and lo! What he saw was the divine body of the great Lord, who slew the Asura, Madhu. The King was surprised.

92. When the King found in the pot the Divine form in the place of the serpent, which he has placed in the pot, he was extremely surprised and

he ordered the execution of the Buddhists, who had worked and preached against the Vedic path.

[Bhavabhuti says in his Drama, Uttara Rama Charita,

लौकिकानां हि साधूनां अर्थं वागनुवर्तते ।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥

Meaning:—In the case of ordinary mortals of the world, the words they use are related to the objects they refer to. But in the case of the Rishis or seers whatever words they may utter the object which they intend to convey rushes to attach itself to the words used by them. Such men have got the high capacity of creating an object suitable to what they have uttered, even to change one object into another, if necessary. It is the religion of such persons that can save the world from perdition. Is anything more than this needed to prove that the Vedic religion alone is true?]

93. The king issued an order "He who does not kill every Buddha, young and old, living in the land between Rameswaram and the Himalayas, would himself be executed".

In the next sloka the author confirms that what the king had done is the correct verdict.

94. Great men punish all guilty people, however dear they may be to them. Did not Parasurama, a descendant of Sage Brigu, kill his own mother for her faults?

95. The king, who was a follower of Kumarila Bhatta, an incarnation of Sri Lord Subramania, caused the death of all the Jains, who were opposed to the Vedic Dharma. This act is similar to that of a determined yogi (an aspirant in Vedanta) who causes the complete destruction of all impediments to his realisation of the Supreme Being.

96. Like the sun that spreads His bright rays at dawn when the darkness of night disappears, so also, Sage Kumarila spread in the world his Vedic religion after the destruction of the opponents.

97. The lions kill the elephants, which destroy the growing trees. Thereafter, the trees grow with freshness and fullness. Similarly, since Kumarila—(Lion) killed the Bauddhas—(elephants), the Vedas (trees) with their various ('sakhas') sastraic schools (branches) began to grow on all sides extending their pleasure everywhere.

[Having thus briefly described the incarnation of Sri Lord Subramania in the form of Sage Kumarila, the author has made this a prologue to the story in the next chapter which deals about the Birth of Sri Siva.]

98. Thus, the necessary safeguards were created for the protection of the Vedic religion and its observance by causing the birth of Kumarila, the incarnation of Sri Subramania. Yet, in view of the fact that the world is immersed in deep ignorance, Lord Siva, in his benign sympathy, decided to take a form in the world to save the suffering masses.

[*Note :*—By moksha or deliverance is meant the state of eternal Supreme Bliss without distinction of joy or sorrow. To attain that stage it is necessary that one should get a clear knowledge of the Supreme Spirit. It is only in a clear and faultless mind that the Supreme Spirit would manifest itself. This clear state of the mind is caused by the respective individual doing his Dharmic acts properly as stated in the Vedas. It is essential that a firm faith in the Vedas and the strict observance of its commandments are insisted upon. Sri Subramania appeared in the form of Sage Kumarila and did this part of the work. Lord Siva, glad about the splendid work done by his son, Sri Subramania, became determined to destroy the ignorance of the masses in the world.

Pasupathi, (the protector of cows) comes to the world to protect the ignorant masses (cows, since they resemble them in ignorance).

Thus ends the 1st Ghapter, (being the story of the Prologue to the Birth of *Sri Sankara*) *of the abridged Sankara Vijayam* written by Sri Madhavacharya.

CHAPTER 2

BIRTH OF SRI SANKARA

1. When the path of action according to the Vedas was well established, Lord Siva, the destroyer of cupid, appeared as a self existent image (lingam) near mount Vrishachala in Kerala, on the banks of the river Poorna.

2. Even though He was omnipresent, yet while he was present in the above said self existent image, he posed as though he was suffering from the effects of sun, heat and wind, that he had none to protect Him, that, he who gives Him that protection, would become very prosperous in life. So, He appeared in the dream of the king of the country and exhibited his greatness. The enlightened king understood it and built a temple at that spot and arranged for its proper daily worship.

3. There is an agraharam nearby known as Kaladi. It was a big and beautiful village. On account of the blessings of Lord Vamadeva, who removes the sufferings of his worshippers, the village was free from the six distresses or calamities *(Eti Badha)*.

4. In that village there lived a scholar by name Vidyadhiraja endowed with real culture. Parameswara, of Vrishachala, the dispeller of the troubles of his worshippers, appeared to desire a birth in that village as the grand-son of the above named Vidyadhiraja,

[What is the measure of that man's luck? It is usual for human beings to desire to beget the Lord as their son. No one would say that God should not be born as his son. But if God desires to be born in a particular family it is the greatest of luck, beggaring all description. Such luck comes to the few, who are born great, like Vidyadhiraja. Was it due to the greatness of that Name? Or was it, that because such a name was given to him, his birth became enhanced in value? How to explain it? But the holy books say that this is the greatest luck. King Dasaratha wanted to have sons. But he did not desire to get the Lord as his son. But the Lord desired to be born as Dasaratha's son and not in any other family. Is this not amazing? The anxiety of sonlessness will be removed by getting some child. But if the lord, who has no births and who thought it was a disqualification for Him, desired that such a disqualification could be removed only by a person of the kind of Dasaratha, even the Vedas could not adequately praise Dasaratha's luck. Similar was the luck of Vasudeva father of Krishna. Lord Siva preferred to have a great man as his grand-father than as a father. Such a lord was born as the grand-sonof Vidyadhiraja; both became praiseworthy. Without the real resolve of that Lord the world would remain unlucky but with His blessings, even a stone-pillar would become pregnant with the Lord as illustrated in the appearance of Lord Narasimha. The Lord, is worshipped and contemplated upon by saints as the Eternal Truth and all-virtue. If such a lord, took shape and

appeared from inside a stone-pillar in the centre of a hall, how are we to estimate the fortune and greatness of such a pillar?

It is said in the chapter in Veda dealing with sacrifices (Agnichayanam) that Gods bless the person, who performs the sacrifice known as Garuda-sacrifice (Garudachayanam) as the Gods themselves realise the Lord only through the performance of such a sacrifice. (Veda says,

देवा 'मा वेदग्निति वा अग्निश्चीयते विदुरेनं देवाः ।

One knows Lord Brahma. Lord Brahma knows one. Between them the latter is greater. Such a person is a best blessed one, says the Veda in

प्रजापतिं त्वो वेद प्रजापतिस्त्वं वेद, यं प्रजापतिर्वेद स पुण्यो भवति।

On the strength of these Vedic sayings when we see that the learned Vidyadhiraja was selected by the Lord Himself to be his paternal grand-father, the purity of his mind is fully established. This should be the desideratum for all people.

5. Vidyadhiraja begot a son, as a result of his past good actions. Both father and son have earned the fruits of the past virtuous actions. That son named Sivaguru was brilliance-incarnate. He resembled Siva in knowledge, and Brihaspati in expressions. Hence the learned Vidyadhiraja named him as Sivaguru. [Since he, Vidyadhiraja, was a very learned Scholar, the name thus given by him can be also indicative of one, who became the father or preceptor to Siva himself].

6. This Sivaguru became a brahmachari lived in the house of his preceptor, obeyed his commands, took food as enjoined by the sastras, performed the worship to Agni both morning and evening (Samitadanam) and learnt the Veda accoding to the rules.

7. For the proper performance of sacrifices and other rituals, a clear knowledge of the Vedas is necessary. The discussions therein are numerous. Hence, after learning the Vedas, Sivaguru learnt their real meaning and the sastraic–discussions. It is not easy to clearly appreciate the correct meaning of the Vedas.

8. When Sivaguru had learnt the Vedas and its correct meaning, the kind teacher told him "You have learnt the Vedas and the six sastras under me. You have also understood its proper meaning by studying the discussions (in logic.) You are also advanced in years.

9. Even though you are very much attached to me, you may now return home. Your parents and relatives would be anxious to see you. So you may return home and gladden their hearts. Oh! my dear child! do not delay.

10. You should do even in the forenoon what you want to do in the afternoon. Similarly you should be prepared to do today what you should do tomorow. This should be your principle.

11. It is only when you sow in the proper season that you can have a good harvest in time. If you miss the proper sowing season you will not get a good harvest. Similarly it is only when you get married in the appropriate time you will get the desired result. Else, life will be a waste.

12. Your parents are anxious to celebrate your marriage and are calculating your age even from the time you were born. It is but natural for the parents to think about the marriage of their son, as as soon as his upanayanam is performed.

13. The family people want to get their sons married because by begetting children alone one can properly satisfy the ancestors by the regular performance of ceremonies.

14. Learning the true import of the Vedas by studying the discussions is for the performance of the sacrifices. It is only the man that has his wife, who can perform such sacrifices. Hence it is the firm conviction of those learned in the Vedas that marriage is necessary in ones life.

15. Sivaguru said "Oh! Guru, is it not correct to say that after learning the Vedas from the Guru it is not obligatory that one should get married and not take to the higher orders of life? The desireless inteligent man becomes a sanyasi immediately. He, who could not feel so desireless, gets to family life. Do not the texts say that to the desireless man asceticism is the royal path and to the desireful the family life is the ordained way?

It is said "Become an ascetic the very day you feel entirely desireless." It means that one can become a sanyasi from the Brahmachari order itself without passing through the order of a married life. With a firm belief in these sayings Sivaguru was speaking without any attachment for worldly pleasures]

16 Oh my revered Guru! I would like to spend all the rest of my long life with you, holding the palāsa twig in hand and wearing the deer-skin (signs of a Brahmachari) performing the worship of Fire (Samitadanam) and refreshing my Vedic studies without forgetting them.

17. Marital pleasure is only in name; and that too till one experiences the actual state of wedded life. Gradually, in course of time, happiness and pleasure decrease. Oh! Great sage, why do you hide these facts, which you are well aware of.

18. If sacrifices are to bear fruit, they are to be performed in accordance with the sastraic injunctions. It is difficult to perform them with due regard to the minute details. If, by such religious acts, even the worldly benefits like rain are not realised, they would be derided as fruitless. Then, even the unseen benefits like heaven (Swarga) could not be obtained.

19. If the married man does not possess enough worldly wealth but remains poor, he gets only a hell of life in this world and in the next too. If one does not have enough for him to eat how can he

afford to give any gifts to another or do such virtuous acts to earn good results. If he does not give to others he could not claim the results of Virtuous acts. Even one, who has got a vast wealth is not happy. On account of ignorance and greed, he never gets satisfied with what he possesses.

20. Oh! the preacher of good! Even if all the materials needed for pleasure are available in full to the married man, those people are always bothered with worries. If new things are acquired the old things perish. Thus even the addition of a new element causes the destruction of the old (already acquired).

21. While Sivaguru was thus answering the questions of the Guru, Sivaguru's father came there with the object of taking his son Sivaguru home. After satisfying his son with many arguments and making him give large presents (Kanikkai) to his Guru, Sivaguru's father took his son home feeling very happy at the successful termination of his education.

22. Sivaguru reached home and prostrated before his mother. The mother was also relieved of the pangs of long separation from her son. Is not the embrace of a son cooler than a Sandal bath?

23. Relatives flocked to his house for a sight of the boy, who has returned home after a long course of study in the Gurukula. Sivaguru also played them the host in keeping with their status and high family traditions.

24. Vidyadhiraja, the father, whose name itself indicates a brilliance due to a proper and full study of all sciences (विद्या) questioned his son on the various kinds of recitation of the Vedas (Padam, Kramam, Jatai and Ghanam.)

[Veda is first studied in it original verse form. To ensure its correct retention in memory a series of systems are in vogue from time immemorial. Splitting them word by word and repeating every word is known as "Padam".

While retaining this word analysis, repeating them in order as 1st word 2nd word., 2nd word 3rd word, 3rd 4th is called "Kramam".

Retaining the word analysis and repeating it in the following order 1st word 2nd word, 2nd word 1st word, 1st, 2nd 2nd 3rd, 3rd 2nd, 2nd 3rd, is called "Jatai".

Retaining the same word analysis and repeating them in the follwing order as 1st word 2nd word, 2nd word 1st word, 1st word 2nd word, 3rd word. 3rd word 2nd word 1st word. 1st word 2nd word 3rd word is called "Ghanam".

By this process the entire Veda is got by rote and there would never occur in the student any mistake either in the Juxta position of the words or their intonation (Swaram).]

25. Anxious to estimate the knowledge acquired by his son, the father put him many questions in the sciences, like logic and Poorvamimamsa, all of which Sivaguru answered with a smile after paying

homage to the hierarchy of his tutors (Poorvaguru). (His smile defeated the beauty of the moon and the lotus This idea is indicated by the word हसितांबुजांघ्र) Further questions only increated this beauty.

26. The father was extremely happy to note his son's keen intelligence and ability to answer all questions in Vedas and other sciences. By habit Sivaguru was sweet in speech; combined with a study, its greatness needed no mention.

27. Attracted by the excellence of his learning, many persons came to the house with offers of their daughters in marriage to him. Even before the celebration of a marriage, the house became full of married couples.

28. People who were willing to give their daughters were also ready to give a large fortune to the bridegroom There were many such persons in the village. Still, the famous Vidyadhiraja, asked for his son the hand of a girl born of a noble family. [It is shown here that the corrrct procedure is for the bridegroom to go in search of a bride. But times have now changed].

29. [Here is an interesting dialogue between the rich bride's father and the bridegroom's father]. Bride's father (Magapanduthar)—You should all come to my house and celebrate the marriage.

Bridegroom's father—You should bring your daughter to my house and give her in marriage to my son there.

30. Bride's father–If you agree to come to my house and celebrate the marriage I would give you as presents twice the sum which I have now planned to give you.

Bridegroom's father—Sir, if you agree to bring your daughter to my house and celebrate the marriage there, I am willing to forego all the presents you propose to give the couple.

31. An experienced worldly wise friend of the bride's father took him aside and told "If you are going to discuss, disagree and break off negotiations, some other person will come and give his girl to the boy."

32. After being persuaded by this friend, the bride's father, impressed with the high qualities of the bridegroom, agreed to the terms stated by the father of the bridegroom. Just as long propitiation of Gayatri mathram leads to the attainment of salvation (Mukti) noble virtues in a boy, are themselves the cause for a noble marriage alliance.

33. Vidyadhiraja and Magapandita performed Vinayaka pooja in an auspicious moment and decided to fix the date for the marriage in consultation with the astrologers.

34. The parents felt happy after celebrating the marriage on the auspicious day. The relatives, who attended the function also felt happy. In fact, happiness spread everywhere.

35. The newly-wed couple, dressed in rich attractive garments, decorated with valuable ornaments, with faces bright like the blossom of the lotus, enjoying each other's company, shy and smiling, appeared happy like Gods in union.

36. Sivaguru, the foremost among the Brahmins, started the preliminary fire before he performed many important offerings in it. If this preliminary fire is not lit in a holy form, then the person would not get the sastraic authority to perform the great sacrifices like Agnishtomam. (Each sacrifice has a separate name with a separate aim, and a separate manthra and procedure).

37. Sivaguru, inclined towards the performance of all virtuous and holy acts, was anxious to earn the happiness of reaching heaven and with that object he performed many sacrifices spending large sums of money The Gods who were propitiated by these sacrifices forgot the sweetness of nectar (amirtam which they eat as food). On account of partaking of the continuous offerings made by Sivaguru at these sacrifices, the Gods never felt attracted to taste nectar (Amirtam) at all.

[There is a story of Gods getting Amirtam. On account of the curse of Sage Durvasa, the Gods lost all their past glory. They had to churn the sea to get back their lost glory. Between the time of the curse and the time when they got back their glory, the Gods were without nectar (amirtam) Still they did not degenerate Because Sivaguru performed the

sacrifices ceaselessly and these offerings gave the entire food for the Gods removing the need for nectar. This seems to be the intention of the author as seen from the word अमृताशैः — By the eaters of nectar].

38. Sivaguru propitiated the manes (pitrus) by the performance of sacrifices prescribed for them and the Gods by the respective sacrifices. Sivaguru thus pleased them both. He pleased the people of this earth also by giving them sumptuous food and enough riches. The learned pandits were also honoured. People called Sivaguru, a walking Kalpataru (All-giving tree found in Indira's paradise).

[The word Sumanas in this verse when it qualifies the celestial tree means 'flower'; when it qualifies Sivaguru it means 'the great minded'. The celestial tree called 'Kalpataru' is in Paradise and does not move out from that one place. It will grant all the desires of those that go to it. But Sivaguru has got an extra Virtue. He goes from place to place distributing his grace to all, even unasked].

39. His days were spent in helping others in the study of the Vedas. Days, months, years thus rolled by.

40. He was attractive like cupid, patient like earth, old in study, foremost in riches, ignorant to pride and respected by all. Though his age advanced, he begot no son.

41. The countless cows, the hoarded wealth, the evergreen fields, the lure of sweet home, the respect and honour of the relatives, their glorious associations all these never attracted his mind

42. He spent the days thinking "If the son is not born this year, he will be born atleast next year; If even then he is not born, he will be born in still later years".

43. Sivaguru, who always completed all good acts enjoined on him, became vexed and unhappy. He told his wife "O beautiful lady! what shall we do hereafter? Half of your age is over. Oh noble born! we have not seen in this world what the Vedas state as a necessity — viz., a son's face.

44. If I see my son's face and then die, good will befall me. Even after careful thinking I have not been able to find out a solution. So, I have become useless even though I am born as the son of the illustrious father Vidyadhiraja.

45. Oh Virtuous lady! who will praise the man without a son? It is only through a son and a grandson that a man becomes praised in the world. People praise the tree that sprouts flowers and bears fruits. Who will care for the barren tree?

46. On hearing this the wife replied "Lord! Let us worship Siva, the All-giver. If we propitiate Him, a walking celestial tree (Kalpataru), we will earn unperishable results.

47. Let us surrender ourselves before Siva, the All-giver, who *grants* all the *desires of his worshippers* and makes them happy. Let us pray to Him for satisfying our needs—King Upamanyu is an instance in this matter. The Gods are not inanimate. They are inanimate who think so (that God is inanimate).

48. On hearing these excellent words of his wife, Sivaguru, anxious to get progeny, became determined to do penance and please Lord Siva, who has the Moon on his head his consort (Sri Uma) in his body and who bows before his worshippers.

49. There is a river near the temple. Sivaguru bathed in that river and worshipped Lord Sadasiva ceaselessly. For the first few days he ate the roots for food. Then he gave up food altogether and with his mind ever fixed on Sri Siva, resembled a black bee hovering over the lotus feet of Lord Siva.

50. His wife also worshipped Lord Siva, enjoining on herself many restrictions of the body, controlling her senses, mind and breath. This worship of Lord Siva enshrined in the holy temple at Vrishachala continued for many years.

51. The All-merciful Lord Siva took the form of a brahmin and appeared before Sivaguru in his dream and said "Why are you doing this penance? What is your desire?" Sivaguru answered "I want progeny".

52-53. Oh Brahmin! Here is a choice before you. Do you want one son who, is well-versed in

study, and possesses all virtues but does not have a long span of life; or do you want many sons who are opposite of the abovesaid qualities but long lived ones? Sivaguru, the greatest among the Brahmins, replied "I want only one virtuous, genius son". Lord Siva said "I grant it, you may stop your penance. Go home with your wife. You will be lucky".

54. Sivaguru, the purest in mind and the best brahmin, heard these commands of Sri Sankara, understood their import, and explained his dream, to his wife. Aryambal, the noble wife, became very glad to know that she will beget an illustrious son.

55. The self restrained couple, with their minds set always on the worship of Lord Siva remembered the dream, went home, gladdened the hearts of the Brahmins by feeding them and giving them sumptuous gifts, and earned their blessings. Having controlled their desires, the couple enjoyed perfect peace of mind.

56. That day the spiritual energy of Lord Siva entered the food of Sivaguru. After the Brahmins were fed, Sivaguru took his food with their permission. The devoted wife, like a black bee hovering around the lotus feet of her husband, also took her food.

57. The beautiful deer-eyed damsel conceived Lord Siva in her womb It gradually developed. As it did, the lady's frame shone like the sharp rays of the midday Sun, blinding the eyes of the onlookers,

58. The movements of the pregnant lady lacked speed What is strange in this? For, the lady bears in her womb, the lord, who is the supporter of the 14 worlds, and who is Himself the personification of (1) Earth (2) Water (3) Fire (4) Air (5) Sky (6) Sun (7) Moon (8) the Brahmin, who performs the sacrifice.

59. On account of her intense worship of Lord Siva, her body shone with an unrivalled brilliance. But the all-merciful lord did not extend all his might into her delicate frame (for fear she may not be able to bear it). So it was only a portion of Lord Siva's spiritual energy that was borne by her.

60. Even the beautiful sweet scented flowers failed to attract the attention of the lady. When even these flowers were felt as unbearable burdens by her, it needs no mention about her attitude towards jewels. She was not anxious to lift any article of weight.

61. Pregnancy caused her great trouble like an evil bird which catches its pray, releases it and catches it again. Like that she would desire an object but on getting it she would not like to retain it. She would not like the object on hand but would feel eager to get a new object. Thus she was dangling between desires and abstentions.

62. On hearing about the pregnancy of Sri Aryamba her relations came to see her and gave her valuable presents. She received gifts, tasted them and enjoyed them. Alas! Many are the troubles caused by pregnancy!

63. The aforesaid feeling of pity is one attached to ordinary human beings. The damsel bearing the spirit of Lord Siva in her womb never felt any unhappiness. The learned say that people worship Lord Siva for the annihilation of all their troubles. The lady's greatness is explained hereunder:—

64. The lady, while in sleep, experienced that she was being carried on the back of a spotless white Bull and Gandharvas, while celestial musicians and demi gods respectfully approached her and sang her praise.

65. Then she heard shouts " Pray for your success, protect me. Have your kind eyes on me" and she was granting them boons She now woke up from the dream; found nothing nor heard anything. She felt astonished

66. When her relatives told her sportingly "Please sit on this beautiful cot" she felt unable to do so on account of her body-weight, but she saw her own form in the Goddess Saraswathi who having defeated her rivals, was seated on the throne of learning.

67. Her state, resembling that of an unattached, virtuous, desireless and steady ascetic, was indicative of the high life of the person that is to come out of her womb.

68. The line of hair above her navel, shining like the moss on the top of the river of her glow spreading from the mountains of her breast, looked

as it were the new bamboo (दण्ड) prepared by Brahma for the ascetic that was in her womb.

69. Lord Brahma created for her two beautiful breasts filled with nectar for giving milk to the child that is to be born.

70. Her two breasts resembled the dual theory of the Dwaiti philosophers and the absence of space between the breasts appeared like the theory of Non-existence of the Buddhists. It looked as though the child in the womb discarded these even before its birth For great men when born discard their mothers' milk.

71. Sri Aryambal delivered a child, like Parvathi who begot Sri Subramania, in an auspicious moment when the stars were propitious and when the Sun, Saturn, Jupitor and Mars were in ascendance.

72. Sivaguru, on seeing the birth of a son, became immersed in joy. He followed the injunctions of the Vedas, took his bath in the river and as a prelude to his performing the birth-function (Jata Karma—the first of the 40 samskaras to be performed as soon as the child is born) he gave large presents to Brahmins in the shape of lands, cows and cash.

73. On this auspicious day, even the ever-inimically disposed—beasts (like lion and deer) gave up their hostility and were so friendly as they began to entertain each other warmly.

74. The trees and creepers shed their flowers and fruits. Fresh waters rushed through the rivers.

The clouds discharged the rains. Spring waters flowed from mountains.

75. Books held by hands of those that opposed the Advaita School fell down from them; the Upanishads, forming the crest of the Vedas appeared jubilant. The heart of the Sage Vedavyasa blossomed with joy.

76. Happiness spread in all directions. The wind blew with fragrance. God of Fire grew bright everywhere and the flames (especially the three fires of Garhapatyam, Dakshinagni and Ahavaniyam in the house of the Brahmins) went round clockwise (indicating a good omen).

77. Surprisingly, there was a shower of flowers then. It was all fragrance, doing good to all like the mind of the pure. The blessings of all good people came, in showers as it were, for the new born babe.

78. With the birth of a son — who had all the briliance of Kings like Rama—Aryamba shone like the three worlds shining on account of the sun, the Earth with a mount Meru, and knowledge with modesty.

[The Sun is known as the brilliant of brilliants. The Moon is said (in Gita) to be Lord Himself. Hence these two are the most brilliant objects in the world. These two are not self brilliant but get their brilliance from the Supreme. Being, Sri Siva. Since Aryamba had this Siva Himself for a son her brilliance was superb.]

79. The Astrologers were called in and given presents and consulted about the merits of horoscope. They said the time of birth of the child indicates that he will become a genious of the highest order; he will write famous works, and will posses high eloquence to defeat even the Goddess of learning."

80. "His deeds would establish his fame to last till the world exists. What more? This child is an all-round perfect individual". The father did not question about the child's length of life. Nor did they mention anything about it. Usually the astrologer, who mentions the good aspects of a horoscope would not mention anything about its bad aspects.

81. His agnates, other relations, friends, well wishers and young damsels carrying valuable presents came to the confinement-room and prayed for the welfare of the child. Their faces, which had faded like the lotus under a hot sun, brightened up as when they see the moon.

82. The confinement-room needed no light. On account of the brilliance of the child's body the room itself appeared bright. This surprised all.

83. Since the child gave extreme joy to those that saw him, the father named the child Sankara (the maker of good). Further, since Lord Siva blessed him with the child after long years of prayer, and so this name was given.

84. The boy, though omnicient, yet exhibited a human conduct and behaved like a

Gradually he laughed, then crawled; then slowly walked on his legs.

85. When the child was in bed, the sages became calm. When they saw the pearls and clusters that were suspended high above the bed, their faces became dull. It is a surprise.

86. The child kicked the cot with his pretty legs. It looked as though he thus destroyed the thoughts and arguments arising in the minds of those opponents, who preached against monoism.

87. When the child uttered two or three words the Dwaitins (Dualistic school of thought) became dumb-folded. When he began to walk, they got terrified and fled in all the ten directions.

88. The boy began to speak well. Then he walked on his legs. By his words, the cuckoos lost their fame of voice. By the beauty of his walk the heavenly swans lost their fame of gait.

89, When he walked on the earth, like the clear moon in the autumn-sky, the earth exhibited a new splendour as though it was covered with fresh coral sprouts or red on account of the sandal dust strewn on earth.

90. From the mark of the moon on his head, the impression of the eye in the forehead, the sign of Trisul on the shoulders the crystal white colour of his body, the learned men determined that he was Lord Siva himself.

91. He grew up along with the joy of his parents like the administration of a King who has dissociated himself from gambling, hunt, drink and excessive love making; like the knowledge of a scholar, who has no evil deeds, and like the splendour of the moon in autumn.

92. People looked with surprise and without a wink at his beautiful body with the shape of the serpant in his chest, the chowrie in his feet, the crescent moon in his forehead, the chakra, the mace, bow and small drum in his hands, the trident lines on his head.

93. Lord Siva thus appeared as a boy on earth at a time when the good philosophy of the sages like Sanaka was fading out when evil was spreading, when the path to heaven was not being reached, when the path of deliverence was not obtained when all creation appeared to be virtueless and when all good observances were being destroyed.

Thus ends the II Chapter, dealing with the Birth of Sri Sankara, in the *Sri Sankara Vijayam of Sri Madhavacharya.*

CHAPTER 3

THE DECENT OF OTHER GODS

1. While the Lord with the crescent moon on his head was thus born as a boy on earth, the best among gods took birth in the families of those well learned in the four Vedas and six sastras.

2. Sri Vishnu, Lakshmi's lord, was born as a son to the brahmin Vimala, the abode of all knowledge. The people in the world called him 'Padmapada'. The fame of the opposing schools of thought was destroyed by him.

3. God Vayu was born as the son of Prabhakara, the liberal minded, whose fame had spread throughout the world for his due performance of sacrifices. He necked out all those that preached the doctrine of dualism. He got the name of Hastamalaka.

4. The god, who was born with a tenth of the prowess of Lord Vayu, got the name of Thotaka. The earth is floating on the sea of his fame. The preachings of the opponents were completely submerged by him.

5. God Nandi (Sri Siva's attendant) was also born in the world as 'Uthankar'. He put down all those, who opposed with arrogance the doctrine of monoism.

6. Lord Brahma was born as Sureswara. Lord Brihaspati took shape as Anandagiri, and God

11. The moon-faced attractive Saraswati laughed at it. That Goddess of speech whose entire physical body, is supposed to be the incarnation of not only the original alphabets but also all the train of words and sounds, laughed. Sage Durvasa looked at her with fiery eyes. He cursed her heavily (why did Saraswati laugh? It is very difficult to master the Vedas without any mistake. If the sages, who have studied it in the traditional method, committed a mistake causing a misunderstanding of the meaning of the Vedas and that too in the presence of the Goddess of Learning, that Goddess should certainly have become angry. But she smiled. "What is the capacity of this sage? What greatness lies in the Vedas? How does this mistake occur? It is surprising" thought she. In such circumstances anger is the usual result Saraswati thought she should avoid anger and so she smiled. But the sage Durvasa became angry).

12. The sage cursed her "Oh! you arrogant lady! you will be born in the human world". On hearing this Saraswati got afraid. She felt sorry for her behaviour She therefore prostrated before the sage Durvasa and prayed for pardon.

13. On seeing the repentance of Saraswati, the Gods also prayed to Sage Durvasa "Oh Lord, Please pardon Saraswati as a father would excuse his faulty son".

14. Sage Durvasa, on hearing Saraswati; and the Gods, cooled down and said "when Sri Sankara

will be born on earth and when you meet Him there will be an end to this curse".

15. Saraswati was born as the daughter of Vishnumitra, a Brahmin living in a village on the banks of the river Sona. She was all-knowing, and absolutely virtuous. All the four Vedas, the six branches of science and the 64 arts themselves appeared in the mind of the girl, who can conquer fate? (What is the surprise in the arts themselves coming to the mind of Saraswati by whose grace the people of the world get the knowledge)

16. There was nothing in the world which was not comprehended by her, who has thus realised the 4 Vedas, 6 sciences and the truth of the Upanishads. Hence, people were surprised at her learning.

17. The virtuous girl came to know through cultured brahmins about (Mandana) Viswaroopa endowed with beauty and virtue. He also came to know of her. Hence arose a desire in both of them to meet each other.

18. Both of them, anxious to meet each other, were so much immersed in that thought, that they met and talked during their dreams and they woke up and found the experience not true and felt the pangs of separation.

19. Though they were anxious to meet each other, they could never meet. Since each was hearing about the other they became more intimate; they began to lose interest in food and other comforts and

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18. Both of them, anxious to meet each other, were so much immersed in that thought, that they met and talked during their dreams and they woke up and found the experience not true and felt the pangs of separation.

19. Though they were anxious to meet each other, they could never meet. Since each was hearing about the other they became more intimate; they began to lose interest in food and other comforts and

since the thoughts of love always lingered in their minds, their bodies became weak and lean.

20. On seeing that they lost their health, their parents, one day questioned them. Viswarupa's father asked him " what is the reason for the weakening of your body?' There is no room to suspect that you would have suffered defeat in any arguments with any scholar. You have no disease I do not see any other reason either. (we can assume that the girl's father also put her similar questions).

21. If you lose a desired object or if you meet a distressing one there is a possibility of pain. While I scrutinise carefully I do not see either of them in your case. There could not be an effect without a cause. Is it not?

22. You have not exceeded the age for marriage. You have not suffered any dishonour from others. Nor is there poverty The unbearable burden of family life is borne by me. What is it that pains you in your boyhood?

23. There is no ignorance in you, which causes sorrow. Nor is there any defeat from others. Since you are well versed in logic and capable of discussing before the scholars even on intricate points of science and get success, there is no need to say *that there is no chance of defeat from others.*

24. From your birth you have done your duties according to sastras and never acted to the contrary even in dream. So you need not be afraid

about the dangers of Hell. Still your beautiful face is losing its brilliance day by day. (That both parents put similar questions to their children can be presumed).

25. While they were being questioned continuously for many days and compelled to reply, they answered with great modesty. Viswaroopa told his father " The reason for not stating the desire of my mind is shyness. That stands in the way. Still I am now replying on account of your insistence ".

26. I learnt through some of the persons, who came here on pilgrimage that the daughter of the Brahmin living on the banks of river Sona is a genius. Oh Lord ! My heart wants me to marry that beautiful and virtuous girl.

27. When the father, Hima mitra, heard the respectful reply of his son, he sent some experts to go and ask for the hand of the girl. To execute the above command, they also crossed many countries and came to the house of Vishnumitra (father of Saraswati).

[In the meantime the author refers to the conversation between Saraswati and her father]

28. " There is a great scholar, Sri-Viswaroopa by name, who is the State Vidwan and well versed in all the Sastras. I pray to get the dust of his feet. Oh father ! You can help me to realise my object.

29. While the father was hearing the daughter, the brahmins sent by Himamitra to ask for the

hand of the bride arrived there. They wore valuable clothes. They had walking sticks to support them on their journey.

30. Vishnumitra fed them according to custom and then asked them the purpose of their visit. They, who were experts in the art of match-making, said "we have been sent here by Viswarupa, whose wealth can get him welfare in this world and the world beyond. [Veda says "ऋचः सामानि यजूंषि सा हि श्रीरमृता सताम्" "The 3 Vedas are the riches of the virtuous" By doing virtuous acts one gets fame in this world and happiness in the world beyond. For that, fortune is necessary. Those, who do not know the greatness of the Vedas, could not do virtuous acts. Hence wealth with correct culture and education is necessary]

31. We have been sent by Viswaroopa who considers that, on account of education, age, family tradition and virtuous acts, your daughter should be married to his son. Hence we request you to grant our prayer to give your daughter in marriage to Viswaroopa's son. Oh pure brahmin! By the grace of God, let these two jewels unite together.

32. Oh! brahmins! I agree to what he has said. Still I will inform my wife and do as she likes. Because to give away a daughter in marriage depends on the wishes of the lady. If it is not done so, when difficulties occur later on, they will torment you with harsh words.

33. He then asked his wife. "Oh Lucky woman! Two persons have come from the Royal assembly of Kashmir (from the State Poet) proposing a marriage for our daughter—the daughter who is almost a son for you. Determine whether she is to be given or not. There should not be two opinions on the subject.

34. Vishnumitra's wife answers:—
He resides in a distant land. We do not know about his age, scholarship, family tradition or conduct. What am I to tell you? The sastras say that a girl should be given to one who has wealth, education, noble family tradition and conduct. That is what the world also accepts.

35. Vishnumitra said "Oh faultless lady! There is no use of preaching the rule. Did not the King of Kundina Desa, Bhishma, give away his daughter, Rukmani, to Lord Krishna of Dwaraka when he was on a pilgrimage tour and without ascertaining about his family or other details. So in the case of great men of the world there need be no consideration of their family or tradition

36. Do not think, Oh! Virtuous lady, "what is being compared with what? Does the example of Krishna marrying Rukmani apply in this case? He is God Supreme. Known throughout the world". "This Viswaroopa is also a famous man. Kumarila Bhatta, who destroyed the Buddhas, who were preaching Atheism, and firmly established the Vedic religion has taken Viswaroopa as his primary disciple. He

has also initiated him into the study of the Vedas and their meaning [It means 'It means you are so much immersed in the service to your husband that you do not know the outside world. On account of your extreme love to your daughter you entertain doubts. You should give them up].

37. Oh! Smiling lady, can you sufficiently describe the greatness of the person, who is to become our son-in-law. Cultural wealth is real worth. Money is not real wealth. The cultural wealth follows him wherever he goes. For, thieves, kings and women could not steal that wealth.

38. Oh lady! Earning wealth, protecting it and spending the same causes only pain to the mind. There is danger to wealth from thieves, kings and women. For the uncultured idiot there is no happiness at any time.

39. On account of miserliness some bury money underneath the earth. They fear that it would decrease if they spend it. Some others do so anticipating its utility for the future. But it is not available when the necessity arises. Property which has been secreted by one is carried away by another. If it is buried on the banks of a river the floods carry them away.

40 Further, girls should not be detained in their parents' house. They should be married and sent to their husband's house. "If girls attain puberty before marriage they are responsible for sending their parents to hell" says the sastras.

41. 'There need not be any controversy between you and me on this subject. Let us ask the daughter'. They resolved that he should become the bridegroom, whom she selects. They went to the girl and said to her.

42. "Oh beautiful girl! Two Brahmins have come having been sent by Sri Viswaroopa for the purpose of asking for alliance with you. You should tell us what we should do"? On hearing these words of her parents she became filled with joy and it was overflowing in the form of thrills in her body.

43. Saraswati expressed her mind to the parents even by this thrill and they informed the Brahmins about her mind in the matter. The two Brahmins took another Brahmin from the bride's home and went to their own town.

44. Saraswati wrote :—

"The 14th day from to-day is an auspicious one the 7th house from lagna is clear (unoccupied). There is a conjunction of the auspicious planets and good acts can be performed on that day. The marriage should take place that day" and gave it to the Brahmin who was deputed to read the agreement of Negotiation (Lagna Patrika).

45. Having accomplished the purpose of their visit the Brahmins became extremely happy, went and saw the father of Vis-aroopa. The famous Viswaroopa also understood from the glow in their faces that the purpose on which they were sent has frutioned.

46. The Brahmin, who had come from the girl's house handed over the letter to Hima mitra, who became immersed in an ocean of joy. He bowed to the Brahmins and entertained them with valuable clothes and precious stones.

47. The father told his son Viswaroopa what the brahmins sent by him had reported. Viswaroopa was pleased As Hima mitra was fond of his relatives, he carefully appointed many persons to make arrangements for the marriage.

48. The well versed astrologers fixed the auspicious moment; Viswaroopa put on the special dress, took with him the auspicious articles required for the marriage and repaired to the banks of River Sona, with his parents and relations.

49 Vishnumitra heard that the bridegroom had arrived at the shores of the River Sona, with his relations, and felt extremely happy. He received them with fine music and took them to his house.

50. He gave them respectful seats, uttered sweet words and offered holy water and honey (Argyam) and said "myself, my cows, my house, my daughter and my wealth are all your property".

51. "My family has become purified. We have been blessed. In the name of a marriage-alliance I got your noble contact. Otherwise, where is your goodself, who shines as the foremost among the learned? And where am I? Man gets good things as a result of his virtuous deeds in the past".

52. "Whatever objects are desired by you in this house are your own". On hearing Vishnumitra say this, Himamitra replied "I am not surprised to hear this from you, who is serving all great and learned men. This house is yours. I will take that which I want".

53 Vishnumitra and Hima mitra felt happy over this conversation between themselves. The relatives on both sides visited the waterfalls, the gardens, the lotus tank and other interesting objects in the house, spoke and heard sweet words and stories and enjoyed the stay there. None felt any want.

54. The bride and bridegroom shone with beauty and form, which was natural in them. So the people were not anxious to adorn them again with artificial clothes or ornaments. But since it is the custom to make decorations to the bridal pair, the relatives gave them valuable clothes and ornaments. Even for that they took a long time. For their natural beauty was so great that they were astonished and lost in it.

55. The splendour of their body caused the jewels to lose their brilliance. While so, how can the dress add beauty to them? The clothes were worn not for the sake of beauty, but to satisfy the injunctions of the sastras that the bride should be adorned with jewels before she is given away in marriage and that the bridegroom should receive the bride after decorating himself.

56. The expert astrologers mentioned to the firm minded bride, who was happy with her maidens, the proposal of marriage. From her answers they inferred her willingness.

57. The beat of drums and other musical instruments the sounds of the conch shells and the chanting of the Vedas rent the air when Hima mitra's son Viswaroopa took the lotus hand of Saraswati (daughter of Vishnu mitra) in wedlock.

58. Everybody was given whatever articles were desired by them The parents of the bridal pair were happy that their desire (of marriage) was fulfilled. The bedecked-bridal pair moved in the marriage hall paying respect to every one and satisfying all.

59. Viswamitra started the holy fire according to his religious injunctions (Sutra) and bade the bridegroom perform the sacrifice with puffed rice (a special part of the marriage function to be done before the holy fire). The bridegroom and the bride inhaled the holy smoke and went round the holy fire.

60. After the marriage rites were over the relations were treated to a feast and they left. Viswaroopa observed the rules of marriage and lived with his wife in the room containing the holy fire doing the daily fire worship.

61. On the next day when the bridegroom was preparing to start, the bride's parents came and said "Kindly hear us. Our daughter is an innocent child".

62. "She used to play with the children and when she gets hungry used to come home for food. Since she is our only child we did not ask her to do the duties of the household. We request you to treat such a girl as your own daughter.

63. You should utter sweet words and induce her to do the household work. No harsh words should be used. If she gets angry she will not work. In the world we see people ordinarily obey only sweet words; while some may obey harsh commands. We could not change the nature of the world.

64. The father lets out a secret:—

"One day a holy Brahmin came to my house and looking at my daughter's beauty of form said "This child is born as a human being but is really super human". For that reason also we should not use harsh words to her".

65. The word 'omnicient' or 'genius' well fits this girl. Once some great scholars came and said "She is faultless. She will serve as a Judge one day in a contest between very learned Pandits".

66. I would make this request more to the mother-in-law of the bride. For the protection of the daughter-in-law is the concern of the mother-in-law. That beautiful girl is her ward. She can make her attend to the household work in a natural and easy manner.

67. It is natural for the young people to commit mistakes due to their inexperience. The elders in the house should not take them seriously. We

have all grown to a sufficient age and then only we came to occupy the place of an adviser or preceptor in the family.

[While these words were addressed to the bridegroom, the natural reply would be "you can inform my mother about these directly". The bride's father anticipated this and answers as follows:]

68. Even though it is your mother that manages the household yet these things could not be mentioned to her. Therefore it is the duty of the relatives to tell the mother all these facts and bring about the result which would have been achieved if I had addressed her directly.

69. My dear child! you have now attained a new status Oh beautiful girl! You should be intelligent and be capable of protecting that status you should not indulge in children's play, which would be a mockery. Though it pleased us then it will not please others now.

70 Till the marriage the parents hold control over their daughter. After the marriage it shifts to her husband. She should surrender herself to his over lordship With that she can attain success not only in this world but also in the world beyond

71. Oh fair lady! Do not take your food before your husband eats. When the husband is away on tour in outside places you should not wear ornaments. In matters of bath and other acts also there are certain rules to be observed. The conduct of the elders is the code for adoption by you.

72. If your husband is angry you should not retort by using harsh words. You should have patience and be calm. Then only his temper would cool down. When he is calm and smiling you should state the facts with self control. Oh faultless! By patience you can win anything.

73. Do not speak to a stranger even in the presence of your husband. While so, should I tell you that in his absence you should not talk to any stranger. If there is any estrangement between the husband and wife it would affect their mutual love.

74. If you are seated when the husband comes home from outside you should get up and supply him water and other requirements. You must so serve him to make him happy. In family life you should not neglect even minor matters which would please the husband.

75. During the absence of your husband some of his intimate friends or learned men may come to your house. You should honour them, receive them as per sastras and show them due hospitality. If they are displeased the entire family would be destroyed.

76. Just as you follow the commands of your parents you should obey and follow the dictates of your parents-in-law also. Oh beautiful girl! you should be kind and friendly to your husband's brothers. It is my view that, if they are displeased, they will be creating ill feeling between the husband and wife.

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77. Having thus got valuable advice from the parents, the bridal pair, took leave of the relations, went to their husband's town and reached the king's palace. Thereafter Saraswati became known in her parents' and husband's family by the name of "Ubhaya Bharati".

78. Saraswati realised the curse given to her by Sage Durvasa and recognised that the time for its end was near at hand and that she has to be a Judge in an oratorical contest (on sastras) between her husband and Sri Sankara

79. Even though Sri Sankara knew that Saraswati is going to be the Judge in the future contest after which his omnicient-greatness was to be established, yet, he behaved like a child. Just as Lord Vishnu took shape in this world and wanted to behave like a child, so also Sri Sankara wanted to live like a playing child.

80. Just as Lord Vishnu lying as a child on the Banian leaf knew all the worlds in himself, so also did Sankara, in his fickle boyhood, foresaw within himself what all was going to happen in the future.

81. When the young child was lying on the cot exhibiting his playful childish activities all the people were attracted towards him like Sri Krishna who, in his childhood, attracted everyone.

82. The locks of hair on his head shone like Brahma, Vishnu and Siva, resembling dark clouds, reducing anxiety and ensuring happiness.

83. The Vedic religion had been destroyed by the Buddhists, the Jains, the extreme Saivites the extreme Vaishnavites the atheists and other schools holding divergent views. But Sri Sankara, who was born on this earth to save the Vedic religion, not only completed his task but also saved the family people, who had lost themselves in the woods of family life.

Thus ends the III Chapter, known as the descent of the Gods, in Sri Sankara Vijayam written by Sri Madhavacharya.

CHAPTER 4

THE BOYHOOD OF SANKARA

1. Lord Siva through his Maya having taken the form of a boy lived in the house of Sivaguru giving pleasure to the Brahmins. He learnt even when young, the alphabets in all languages as easily as if it were his mother tongue.

2. The child (who was a learned scholar, taken birth) began to read the alphabets when he was only two years of age. He then heard the Kavyas and puranas. Even without hearing, he began to know some subjects

[अक्षरवित् means one who knows the indestructible Supreme soul].

सुधीः means He, by whose kindness, a good knowledge is created in another This refers to the world Teacher Sri Sankara].

3. Since the boy was able to grasp a subject even on his hearing it only once, his teachers felt no difficulty in teaching him Even in the subjects, which he studied, he began to teach his co-students. Then he began to learn things even without a preceptor.

4. Though the boy was not attached to the defects of 'Tamas' and 'Rajas' gunas (passions or emotions, moral and mental, leading to ignorance) he

was attached to the dust while in play (Pun on word रजस् which means 'passion' and 'dust').

5. The body of this genius, which had its natural glow, became still more enhanced by the performance of the religious function of "Chowlam and he shone like Agni, whose flames increase with the offerings of ghee. Chowlam is the tonsure ceremony, the 4th in the order of observances when a child born. जातकर्म at (birth) नामकरणं (Naming) अन्नप्राशनं (giving first food) चौलं (Tonsure).

6. Even without the assistance of anyone else he learnt the meaning of the Vyahritis भूः भुवः सुवः (the mystic expressions used by people prefixing them to the manthras they utter every day — It will be a treatise to dwell on the meaning of these 3 expressions] and the Vedas and their true import. He enjoyed the Kavyas. He defeated even the experts in the difficult science of Logic.

7. Even the scholars, who had defeated many Pandits in the oratorical contests on Sastras were afraid to stand before the boy (as they became speechless) who had the gift of the gab of the sage Brihaspati (the preceptor of gods).

8. The Pandits of the world became confused when they observed the boy's erudition and powers of speech, which destroyed, as it were, even the greatness of the Serpant Adisesha reputed for exposition.

9. Which false faith has not been condemned and eradicated by this great scholar – reformer?

Which of those condemned faiths have been re-established by its propagandists? None.

10. Sivaguru, who was fortunate in getting such an illustrious son, felt happy that the tradition of his family was enhanced by the birth of this son, equal to Sun God in brilliance (यमुनातातः = Sun is considered as father of River Jumna).

11. Sivaguru, glad with the birth of a son, was anxious to perform the Upanayanam ceremony (the 5th in the order of rites for a male child). But fate took him (father) away on account of his advanced years. The Lord of Death has no concern for man's realisation of his expectations.

12. It is very difficult to beget a good son in this world. Even if one is lucky to get it, it is rare that one happens to enjoy the son's greatness. Sivaguru begot such a great son. But he was not lucky enough to see and enjoy the greatness of his son.

13. The boy's mother had the obsequies performed with the help of the agnates. The relatives consoled Sri Aryambal, who was much afflicted on account of her husband's death,

14. She performed such of the obsequies which she could do and for them rest she had them done with the aid of her relations. For one year the sastraic injunctions for the child were observed and then she performed his Upanayanam.

15. Having performed the Upanayanam of the child in an auspicious time in his 5th year the mother felt happy.

[Smritis say ordinarily 8th year is the time. But पञ्चमे ब्रह्मवर्चसकामं If one wants the boy to attain self-realisation and brilliance the Upanayanam should be performed in the 5th year. This fits in very well in this instance].

16. The boy, though himself very learned, studied all the 4 Vedas and the six sciences (*Sastras*) under a preceptor. People were surprised at his extraordinary intelligence far in excess of what could be expected in a boy of his age.

[The sastras state that this study should be made at the feet of a guru. Sri Sankara, who was born to establish the path of the Vedas, did not want to disobey this rule and so followed it himself indicating to the world that they also should do so.]

17. The co-students of Sankara were not able to cope up with the speed of Sankara in learning. Even the tutor was afraid since the boy was a great genius Which tutor can teach his students everything suddenly and in a moment?

18. Even 2 or 3 months before the performance of Upanayanam the boy had learnt everything and was equal to his tutor; it is not surprising that after he got initiated by Upanayanam he did service to his guru and learnt the four Vedas and six sciences (sastras) quickly.

19. The well-versed Sankara resembled Lord Brahma in the study of the Vedas, Sage Gargya in efficiency in the sciences, sage Brihaspati in the

exposition of their meaning, Sage Jaimini in describing the rituals of the Vedas, and Sage Vyasa in imparting the knowledge of the realisation of the Supreme Spirit, which (subject) is the crest of the Upanishads.

20. He learnt the Sankhya School of Philosophy without any doubts. The works of Sage Patanjali shone before him with great lustre. The subtle principles of the Mimamsa School of Philosophy propounded by Sage Bhatta appeared to him clearly. The luminance obtained by a study of this subject got merged in the sea of brilliance in self realisation. The sprouts got from a spring in a well can never remain outside or excell the waters of the sea, but on the other hand it would get merged in the ocean.

21. One day, when Sankara was going round for his daily Biksha (a Brahmachari has to go round many houses as per Sastras to beg for cooked food, which he should first offer to his preceptor and take for himself the remnant) he happened to enter the house of a poor Brahmin.

22. Sankara said "Oh lady give me Biksha (food)". This is the time honoured manner of begging by a Brahmachari. The lady addressed him with great sympathy. "They are lucky who are capable of serving you with food".

23. "We have been deceived by the creator, Lord Brahma, who has given us such acute poverty, that we are unable to give even a morsel of food to

a young Brahmachari. This life is a waste. What is the use of blaming the creator, when our past acts are so vile; we should conclude that we have been cheated by the faulty acts of our own past life. Since we did not perform any act of charity in our past births, we have been given an existence at present when we could not give a small quantity of food as Biksha to a faultless Brahmachari student. This helpless birth is a waste" wailed the lady.

24. Having expressed these sympathetic words the lady offered the Brahmachari a dried Emblic Myrobalan fruit (Nellikani in Tamil). Sankara, the sea of knowledge, heard the pathetic words of the lady and his heart melted with pity for her.

25. The young sage (Sankara), praised Sri Lakshmi, the wife of Lord Vishnu, the killer of Asura Muran, by words sweeter than butter and prayed to Her to remove the poverty of the Brahmin's family.

(See Appendix). The Prayer of Sri Sankara is extracted here for the benefit of the readers. It is known as:—कनकधारास्तोत्रम्. 'Praise which brought a rain of gold'.

26. Then the Lord Kesava's consort (Lakshmi) appeared before him like a lightning, illuminating all the directions with the brilliance of her body.

27. Sri Sankara touched the feet of the Goddess, worshipped by the King of the Gods, and stood with folded hands. Having been pleased with his sweet prayer, Sri Lakshmi smiled and spoke.

28. Oh Child! I have understood what you have in your mind. These persons have not done any virtuous act in their prior births. While so, how how could they get my blessings which are very valuable.

29. *On hearing this Sankara said* "Oh Mother! They have given me this fruit! Oh Lakshmi! *If you have any sympathy to me please give them the* benefit of that offering.

[A brahmachari has to take what others give him. He has no right to give. In prior births they might not have done a virtuous act. So they were given *poverty in this birth*. But, *now, they have* done a great thing. In spite of acute poverty, she has given me what all she possessed, *a dried fruit*. Should they not be rewarded for that. There is a saying अत्युत्कटैः पुण्यपापैः इहैव फलमश्नुते — Though actions in prior births alone bear fruit in this life, yet, an act, good or bad, of an extreme nature, in this life gets its reward at once — So, possibly the gift to Sri Sankara (Lord Siva) got its immediate reward].

30. Pleased with the words of Sankara, Lakshmi filled the house with golden emblic Myrobalan fruits, while people's minds became filled with surprise.

31. When the great and delightful sight, Sri Lakshmi, *Vishnu's consort*, disappeared, the public were astonished at the greatness of Sankara and praised him.

32. Sankara flourished in this world like the heavenly trees (all-giving) of the celestial world, with this difference that while the heavenly trees satisfied only the Gods; this all-giving-tree of Sankara was capable of giving anything desired by Gods and Brahmins.

33. After making the house of the firm-minded Astika Brahmin attractive even to the Gods Sankara returned to his tutor's home and continued his study of the sastras.

34. Just as a beautiful-eyed damsel joins her husband of equal beauty and enjoys the union, so also did the arts, which rushed to the renowned scholar and flourished in him. (For ordinary men the arts make them adorned. In the case of Sankara, they became beautiful and adorned after joining Sankara).

35. His body, has, after he had learnt all the arts and sciences, shone in a unique-manner, without a parallel.

[The author describes Sankara in the following stanzas, from foot to head].

36. His feet–who routed the arrogance of the atheists and the Dualists—shone with brilliance, defeating, as it were, even the lustre of the lotus. For his feet were fondled by the hands of the great Brahmins, which greatness, the lotus never attained.

[Another meaning is also possible here. द्विजराज can also mean the moon, the king of the Brahmins

39. Great Yogis (aspirants) place Sri Sankara's feet in their hearts to purify themselves (in penance). One lotus could not cleanse another lotus. So the simile of a lotus is not fitting here. The face could not be compared to the moon. Because the moon emits nectar for the gods to drink. But Sankara's face grants a unique nectar (speech creating Self-Realisation) for the worshipper to absorb. So even this comparison could not fit in.

40. The holy feet of Sri Sankara grants to the worshipper the fruits of Self Realisation, dispels the darkness of ignorence, which hides the Supreme Being, destroys all evils, eradicates the effects of evil acts, and annihilates the six fold enemy of Pride, anger malice and company, mitigates the anxieties, and bestows, with divine kindness, the boundless joy of emancipation.

41. Sankara was the incarnation of Lord Siva. To save sage Markandeya from the clutches of the Lord of Death, Sri Siva violently kicked Yama, and injured him. He earned the name of the protector of those that surrendered to Him. Such a Protector is the Supreme Being itself. Those that surrender themselves at His feet, become great and freed from dire disease or enemies like the Demon. (The word 'Apasmara' means 'forgetfulness of the Real Self' That is man's disease or its evil results. He becomes freed from them)

42. The (rays of the) fullmoon, in the midst of stars, cause the tidal waves in the ocean, remove the

as the Veda says "तस्मात्सोमराजानो ब्राह्मणाः" Though Sankara's feet could not be fondled or caressed by the beautiful rays of the moon directly, yet the same is done by the Brahmins, the representatives of the moon. While the lotus will close on acccunt of the moonlight, Sankara, who is the incarnation of Lord Chandrasekhara, has his feet caressed by the moon's rays].

37. If the moon stone (supposed to emit water under moonshine) could be melted and made into the form of a lotus and a tank could emanate in that lotus, and if a lotus could grow in that tank it can be compared in greatness to the glorious feet of Sankara. For want of such an object of comparison the feet remained incomparable.

38. People compare his feet to lotus flowers and his face to the full phase of the moon. But these two are not apt comparisons. For the "lotus-footed" would refer to Padmapada, Sri Sankara's disciple, who was renowned in the three worlds as the one, who walked over the lotus in the Ganges, it is not fair to give the same name to his guru also. Guru should be greater than the disciple, while the word Dwija Raja is explained, it may mean 'Brahmins' also. But here also, it is not proper. It should be interpreted as meaning feet adored by the groups of great Brahmins The worshippers are brahmins. The worshipped is Sankara. Hence the distinction should be maintained when explaining the figure of speech.

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42. The (rays of the) fullmoon, in the midst of stars, cause the tidal waves in the ocean, remove the

darkness in the world, shines with the brilliance of its 16 digits, eradicates anguish and gladdens our heart. Similarly, Sri Sankara's lotus feet illuminated since the Supreme Being, who has no birth, has descended with a form on this earth. He has no past actions of previous births, which maintains the present body; He is faultless. It is not a strange thing that such a Being has got a body and it grows? He shows the prowess of Devi Saraswati. By mere appearance he removes the ignorence of the afflicted world. He is conscious of the world's ignorence He always contemplates on the sacred syllable 'Om'. He has in himself all the 64 digits (Kala). The footsteps of such an illustrious being dispel the anxieties of everyone and give them happiness.

43. The great sages, well versed in the Vedas, expatiate on the magnitude of his Holy feet which has six great virtues, unfailing wealth, never-decreasing Dharma, faultless glory, fascinating brilliance, ever bright knowledge, and absolute renunciation: That is, some say that the worship of His Holy feet gives them liberation from this world, while others say that the worshipped feet gives the liberation. But, we say that the dust of the feet of those Bhaktas who worship His Holy feet and desire to retain his grace in their hearts, is itself the cause of such liberation.

44. His thighs, covered by the spotless white clothes, resemble the trunk of the Elephant (Iravatam) which is smeared with the white foam of the ocean of Nectar.

45. If the top of a white crystal hill is encircled by three strings of gold then it certainly resembles the waist (of Sankara) which is encircled by the triple zones.

[The poet describes his hands in the following two slokas].

46 He holds in his left hand a book, which contains the essence of the Vedas. In his right hand he has the mysterical sign (chinmudra) indicating as it were that he will remove the thorns of the evil preachings of the Dualists.

[Chinmudra or the sign of knowledge is the joining together the ends of the thumb and the fore-finger. This is the mysterical sign shown by Sankara. This kind of joining the fingers is needed to remove the thorns sticking to the body. The pose of Sankara is explained with poetical fancy].

47. The lotus was afraid when it thought that "his hands resembled the sprouts of the celestial tree". (The lotus loses its usual attractions to people who have seen the hand of Sankara). It is possibly due to this feeling that the lotus closes its petals at sunset saying "Even during broad day light my beauty is stolen (lost) I should be careful at nights". This is also the poets' fancy. [The celestial tree is taken as an example to show that like the celestial tree Sankara could grant all the desires of his disciples and worshippers at all times].

48. His beautiful chest, broad like a door, and sturdy with flesh, was the resting place of the

55. Oh! surprising! The sage's eyes, in front, which once before the Goddess of wealth appeared to bless a poor lady with fortune, are the sources from where Goddess Lakshmi's grace starts.

56. The eyes of Lord Ramachandra, who destroyed the enemy Rakshasa, called Dhushana, and who built the faultless Setu Dam —put down the arrogance of Rakshasa Atikayan and others, shone like the waves of the milky ocean, and were the open enemies of Lanka. These eyes of Sympathy brought back to life the monkeys, who ran hither and thither killing the Rakshasas, and died in the battlefield. Sri Sankara's eyes are similar to these (eyes of Rama). He (Sankara) was the person, who completely destroyed the twigs of the tree of arguments of the invincible exponents of Dualism. He was the person who erected the Dam of Religious faith to protect the world. He was the cause of joy to the saints. It was he, who eradicated the thought of mistaking the 'pseudo self' for the Eternal 'I'. His kindly glance lifted (*with the speed and ease of an animal springing from tree to tree*) the surrendering aspirant from ignorance to Bliss, indicated in the Vedas. The eyes are cool, fresh and invigorating like the waves of the milky ocean and resemble the tender sprouts of the green trees.

57. The flood of nectar flowing from his side long looks relieve the pain and distress caused to man by his wading through the forest of family life, fully strewn with the thorns of unexpected dangers, surrounded by the forest fire of low desires, full of

victorious Lakshmi after her tireless tour of the earth.

49. The two arms appeared like posts of Victory in having conquered both the internal and external enemies and shone beautifully more brilliant than two iron clubs.

50. His sacred thread, as fine as the fibre of the stem of the lotus, easily excelled in brightness, the autumn-moon,

51. His neck resembled a conch shell. The voice that emanated from there was like the delightful cry of a Victor after defeating the enemies.

52. His red lips in conjunction with his white teeth, shining with the pure whiteness of the moon, resembled the autumn moon, having fallen in the midst of new fruit trees.

53. The cheeks of this famous Sankara shining like the moon, served as a mirror for the Goddess of learning residing in his face.

54. His face has emerged out of the sea of the virtuous acts of all the world. On account of the fact that Sri Narayana has made the sea his abode of rest, the illustrious moon came out of the ocean. The nectar that flows from these two are of the same variety. But the moon carries away (transcends) the beauty of the stars. Further he creates in the mind of the aspirants to liberation, the thought of love and desires and thus dullens their virtuous splendour. But Sankara's face enhances the knowledge of the aspirants and gives them courage and hope.

55. Oh! surprising! The sage's eyes, in front, which once before the Goddess of wealth appeared to bless a poor lady with fortune, are the sources from where Goddess Lakshmi's grace starts.

56. The eyes of Lord Ramachandra, who destroyed the enemy Rakshasa, called Dhushana, and who built the faultless Setu Dam —put down the arrogance of Rakshasa Atikayan and others, shone like the waves of the milky ocean, and were the open enemies of Lanka. These eyes of Sympathy brought back to life the monkeys, who ran hither and thither killing the Rakshasas, and died in the battlefield. Sri Sankara's eyes are similar to these (eyes of Rama). He (Sankara) was the person, who completely destroyed the twigs of the tree of arguments of the invincible exponents of Dualism. He was the person who erected the Dam of Religious faith to protect the world. He was the cause of joy to the saints. It was he, who eradicated the thought of mistaking the 'pseudo self' for the Eternal 'I'. His kindly glance lifted (*with the speed and ease of an animal springing from tree to tree*) the surrendering aspirant from ignorance to Bliss, indicated in the Vedas. The eyes are cool, fresh and invigorating like the waves of the milky ocean and resemble the tender sprouts of the green trees.

57. The flood of nectar flowing from his side long looks relieve the pain and distress caused to man by his wading through the forest of family life, fully strewn with the thorns of unexpected dangers, surrounded by the forest fire of low desires, full of

the mire of pains, and therefore uneven and shaking every one's strength of mind, and abounding in the wild elephants of dire diseases.

58. The three white streaks of Holy ashes on his forehead have been described by some as the triple-coursed-ganges, that has merged with the (Sankara) the ocean of kindness But what we say is, "They represent his fame, which runs a three-course-way to the three worlds,—fame established on account of the immense help rendered to the world by his illustrious exposition of the subtle truth enunciated in the upanishads, the crest of the three Vedas".

59. People looked upon his body as the platform created by the Lord to exhibit His beauty and actions. They were able to see him easily and absorb the form in their minds To those who had taken his form into their mind's eye, even the beauty of the Cupid God was a trash. (Siva has conquered cupid. He is born as Sankara in the world. If through this worldly Sankara's body the Lord Sankara's grace is retained in ones mind, where is the place for cupid to work his way)

60. Lord Siva, (Dakshinamurthi), who was sitting under the Banyan Tree, speechless and in meditation, has moved from there and quickly taken the form of Sankaracharya and is moving throughout the world to impart his precious advice of knowledge to the world, which has been caught in the boundless dense forests of ignorance and is threatened seriously by the approaching flames of Forest fires, the family bondage.

61. When Sankara, the righteous-indignant, capable of destroying the effect of the preachings of the Atheists, and who effectively destroyed the mental anguish of all those that surrendered to him, was born in this world, fear began to spread in the minds of the dualists, the Buddhits, the propounders of the school of philosophy that mere knowledge is the aim of life, the Jains and the bald Atheists. The strength of the preachers of the schools of Sankhya Mimamsa, Vaiseshika Naiyayika and Patanjali also broke down. [*These are various schools of thought prevalent at* the time of the birth of Sankara. They had either no faith in the Vedas or accepted only one part of the *Vedas dealing with actions (karma) and denied* the efficacy of (gnanam) knowledge as the cause for liberation of the soul, as pointed out in the *upanishads*].

62. By *him the sacrifices were firmly established (by)* insisting on the need for the Path of action to pass on to the path of Wisdom. But Lord Sankara (Siva) *destroyed the Sacrifice* (Daksha's *sacrifice* where Daksha refused to give offering to Lord Siva as one of the principal Gods entitled to the oblations) This is the only difference between Lod Sankara and Sankara the preceptor, who both destroyed cupid and his malicious influence. Hence both were praised by the experts (Gods and Pandits)

63. We have not seen anyone in the three worlds equal to Sankara in any aspect. So if we say "He is the only comparison to Himself", who can deny it? (Reference may be had to Poet Kaldasa's

saying in Raghuvamsa-रामरावणयोर्युद्धं रामरावणयोरिव-The Rama-Ravana war is equalled only by Rama-Ravana war].

64. The Virtuous qualities of Sankara were countless like the bees that swarm the flowers in the limitless bunches on the celestial tree (Kalpaka).

65. He understood the defects of sense-desires and avoided them. Likewise, he conquered harsh words, injury to others, and anger, with a permanent sense of joy; he was able to destroy the dissatisfaction caused by not getting the desired object the grief due to the loss of a dear object, the eagerness to amass wealth, the act of uttering falsehood, and a desire for another's prosperity. By being envyless, he effaced enmity to others. By understanding the greatness of others (with the help of deep thinking), he prevented Pride and self-conceit He killed the demon of greed with the joy of self-satisfaction.

66. Low desires of the senses are the obstacles to heaven and liberation; wrath breeds all other vices. Sankara uprooted all these defects even in the minds of his disciples and freed them from their spoils. How can such a great world Teacher be praised sufficiently? Words would be but beggar to do it.

[The Poet next extols the greatness of Sankara in the words of the mighty 8 elephants that guard the eight corners of the earth]

67. The she elephant asked—"What are these moon-rays who defeat the lustre of the Sun's rays. I find them even in day time (Are they moon's rays or what else)

He elephant replied: Oh stupid! these are not the rays of the moon but they are the collections of the virtuous qualities of Sankara, who is the new incarnation of Lord Sankara. She Elephant—Then how is it that the lillies are now in blossoms (It is now day time. They will blossom only at nights when the moon shines)

He elephant:— They are not lillies. But they are the expanse of the glances of the damsels of Directions astonished at the virtuous qualities of Sri Sankara: *Thus shone the conversation of the mystical elephants* that guard the cardinal points of the earth.

68. His fame spread quickly in all directions and filled them with the beauty and fragrance of his virtuous qualities. They saturated everything with the result that ordinary objects of pleasure failed to attract people. The people did not look at honey even for a moment. They told the sweet grapes sternly "Look here, you have no place before us; If you want still to exist before us, go to Sankara and learn to imbibe the sweetness of his virtuous qualities" We think that the Collection of Sri Sankara's virtues are invaluable.

69. While describing his enduring patience, Earth, proverbially known for that quality, should lose its place. As for knowledge, even Lord Subramanya should shed his pride. To describe his abstinance from passion, even sage Suka is powerless. Of what use are our words to describe them. We have not seen anywhere an equal to this prince among saints.

70. Who will not feel ashamed if they attempt to compare with any mortal on earth this illustrious saintly form, who is as patient as earth, and equal to Saraswati in his eminence in faultless learning and is like the celestial tree (kalpaka) in granting all the desires of his worshippers.

71. Just as there is nothing equal to mount Meru, so also there was no one equal to Sankara. Nor is there any one at present. Nor will there be any in the future also.

72. *The family shone by Sankara, himself, by his* good conduct, his conduct, by his illustrious knowledge and his knowledge by his self composure (culture).

73. He, who was the king among the learned, shone like the celestial tree, (kalpaka) with flowers of his fame, attracting the Bees of scholars full with the sprouts of virtue, and having the illustrious fruit of knowledge.

74. When the prince among Pandits spoke, the words of Sage Patanjali failed to please the hearer, the messages of Sage Gautama were not honoured. While so, should we say anything about the words of the Atheist ?

75. When the Vedas suffered a great confussion by the preachings of Bhatta Bhāskara, there came out a sweet juice from the teachings of Sankara which demolished that school of philosophy. Oh ! what a surprise ?

76. Ganges, after having played gaily among the matted hair of Lord Siva, came out of it to the earth at the request of Sage Bagiratha. with heavy force. The pride of such a ferocious glow of the Ganges was subdued by the gushing speech of Sankara, which emerged from the caves of the hill, Sankara. How then, can there be fear for any one from the vile opponents.

77. Sri Sankara's speech equalling that of the goddess of learning, was a cord as it were to control the mind, a wild elephant. It was a fit place for the king, knowledge, to have his headquarters. It was the flood washing out the dirt, the boundless evil preachings of the wicked. It was a garland to be worn by the learned Pandits. It was the storm driving out the cloud of mental worries. It had the greatness to shine with the spirit of the Vedas It served as a boat to cross the ocean of life.

78 The speech of Sankara, who was the foremost among the ascetics, served as a Manthra to cut the tongue of the arrogant by making them speechless; they had the fragrance of the lotus, the upanisad, the crest of the Vedas; they appeared to be the ding-dong sound of the Bell of Victory of Sri Lakshmi, the ever-successful.

79. Would not the sweet words of the sage Sankara gladden every one—words which are as pleasing as the agreeable fragrance of musk, and camphor, (the one used to cool waters), which eradicate the three-fold calamities caused to the mind (by spirit, God or world). Thus excelling the moon, whose rays only

give relief from the external pain) words which are sweeter than the combination of sweet grapes, honey and sugar.

80 The alluring words of the world teacher, full with the essence of nectar. indicate a path, different from the thorny one shown by the dualists, which is resorted to by the intellectual great men, devoid of the ego of " I " and " mine ", and which is decorated enroute with the festoons of sweet wordy flowers emitting delightful honey.

81. His speech, — which dispel the dust of bad theories of the Atheists, destroys the results of the six calamities (Excessive rain, drought, locusts, rats, parrots, foreign invaders) which possess the virtues of softness, sweetness, ease of appreciation, and clarity, having a special fragrance due to its origin in the realm of Goddess Lakshmi, — have removed all the pains due to my wanderings in the forest of life, surrounded by intellect, the shrub, and afflicted by mental anguish, the forest-fire.

82. The words of Sankara, strewn with good logic, create in the mind of the hearer the following doubts " Are these the sounds emanating from the anklets of Goddess Saraswati, who is dancing on the tip of his tongue, or are they the noice of the small bells, attached to her girdle, or the brackets of precious stones on her charming arms ? "

83. The sounds of his voice raise high in the air, like the dark clouds of the rainy weather, subdue the roar of the proud waves roused by the storm

the ocean, transgress the fragrance of the newly-blossommed mallika flowers and easily remove all the worries of the mind.

84. Even though the Saint's words are not in verse form yet they are faultless subdue ignorance, have no false or deceptive meaning in them, are sweeter than nectar, breaking the arguments of the proud opponents, while they remain unbreakble by others, are the Super-market for all learning, having no vain attempts, bearing good results, cutting out all the obstacles that occur, to show the path of liberation. May these words eradicate the age long ignorance and its evil consequences.

85. The attachment to the non-self body believing it to be the real " I " is the root cause of troubles. It is the stage where the actors and actresses, our difficulties, which are the sources of our mental anguish, act. They give the opening beat of drums to announce the commencement of the drama, the enjoyment of the fruits of our actions (प्रारब्ध). They serve as the reason for the growth of falsehood, the abode for the collection of evil thoughts and worries, the sure conveyances to destruction. Such a vicious feeling about the Pseudo self is put down and destroyed by the words of Sankara, who is devoutly and ceaselessly contemplating on the Real " I."

86. The words of the world teacher destroy the pangs of worldly life. They save from destruction, those that have been hardly hit by following the teachings of the Buddhists, that have been cheated by

the deceptive precepts of the Vainasika School of teachers and have therefore been made unfit to tread the path of Self Realisation. Further, since it is like the pearl coming out of an ancient oyster-shell, there is no doubt of its granting liberation.

87. The flood of his speech, which resembled the Ganges, spreading on all sides in the storm, with its roaring waves, removed and submerged the accumulated dust of bad doctrines preached by many faulty faiths and it also reduced the heat caused in the mind by such evil teachings.

88. The words of the Guru, who is full of bountless mercy, give us the pleasure enjoyed by the fragrance of the newly blossomed Jasmine flower. They are sweeter than the honey flowing from the blossoms of the Mandāra tree (celestial tree). They spread everywhere and attract the minds of the aspirants. Oh surprising! It makes them forget all other worldly things and makes them experience the Eternal Joy.

89. Like the steady flame of a lamp burning in a windless place and like the unbroken line of honey descending from a pot, Sankara's philosophy indicates the definite path to get to Eternal Joy. Who among those that revel in such an ocean of nectar would like to hear the words of dualists, which are the causes for fear and pain. Would the man, who has adorned his body with silk and lace garments like to put on the rags.

90. The scholar who follows the advice contained in his speech, pleasing like the moon, gets a clari-

fied mind, immersed in Advaita; Having tasted this pleasure he finds even milk tasteless but saline. Honey does not satiate him. He would take the Sugar candy in his hand and throw it down saying 'it is bitter'. He does not relish the Sugar cane even for a moment. To this day he does not search for the sweet grapes and does not desire to get even the best plantain fruits.

91. Why are the words of Sankara, so sweet and inviting? The reason is this: Honey has sold its taste to him. The sweet grapes have gifted to him its wealth. Milk found him to be a proper vessel to remain in and all its essence came to stay in him. Alas! Sugarcane was defeated in battle by his words and its sweetness acquired by him forcibly. Surprise! Nectar, for fear of thieves, entrusted its treasures with him. Hence where else other than in him could you find the sweetness of speech?

92. The camphor used for cooling the water borrowed from him the fragrance, musk learnt its sweet-smell from him. The jasmine blossoms served him for a long time to collect its sweet odour. The rich saffron of Kashmir purchased its good smell from him. Sandalwood committed theft of it. But the greatness of Sankara's speech never deteriorated. Is not Sankara, the permanent abode for the such greatness an unrivalled store of Fortune.

93. I have drunk sweet syrups. For long, I drank milk. I have enjoyed the Sugarcane. I have tasted grapes. I have licked honey. Once I have

drunk the juice of the celestial tree (flower-essence) I have tasted plantains. I enjoyed the delightful speech of Sankara better than all. Oh! Surprise! Why should I enumerate them? Even the essence of nectar became tasteless to me.

94. Let the words of Sankara give clarity to the mind-words which cause the coolness of camphor to the weary folk in wordly life, which is the pearl necklace of the Damsel, liberation, which is the Divine Swan playing in the lotus-tank full of the waters of joy resulting from the self realisation.

95. The speech of Sankara, the incarnation of Lord Siva, bearing the moon on his head, is the divine creeper growing from the field, Upanishad, watered by the pure words of great scholars like Sureswara, sprouted with the leaves, the desire for liberation, spread out on the steady tree of the scholar's mind, blossomed into flowers, the knowledge of Truth, bore its fruit, the total liberation and was enjoyed by all the birds, the brahmins. Let that divine creeper give me fame.

96. Sri Sankara shines with his eloquent speech—which is at war with the roaring Ganges entwined in the matted hair of Lord Siva, the Eternal dancer, which is equal to the waters of the river of nectar breaking its bounds and overflowing them; which has the grunting sound to curb the pride of those that preach against the Vedas, which clearly expounds the idea of the Upanishads.

97. How can we sufficiently praise the preceptor, Sri Sankara, whose advices (Nector) came like the rain-laden dark clouds to relieve the wearied beings suffering in the world surrounded by the three great calamities, the forest fires of life;—advices which resemble the waves of the milky ocean churned by the Gods and Demons vigorously with the aid of mount Manthra.

98. His colossal fame shone with the capacity to hold a duel with the milky ocean by catching hold of its tuft (crest) to successfully defeat the moon in a battle with arms, to rout the Mount Kailas in a hand to hand fight.

99 In the contest to decide whether the moon was pure or the fame of Sri Sankara was pure the latter won the prize. To expiate his defect the moon took bath in the sea and is prostrating before Sankara (Lord Siva).

100. The fame of Sankara, the greatest among sages spread out far and wide and also to heaven. In this his fame was shining as the jasmine flowers on the tufts of the mystical goddess of directions as sandal-wood-paste on their forehead and as pearls in their necks.

101. The brilliance of Sri Sankara's moon of fame, which shone in all the three worlds was superb. The mystical damsels of Directions keep this moon in their laps. They do not behave like that with the moon we see in this world. *These stars (or Damsels)* simultaneously hold him with their hands (many of

them enjoy this moon simultaneously). But the moon in the sky gives the stars his company one by one and that only for a limited number of days. The heavens embrace Sri Sankara lovingly to kiss him. But the sky does not do it with the moon we see. Because this moon does not always remain in the sky. The heavenly Ganga (said to flow in the celestial worlds) embrace this moon of Sankara's fame. But it does not do it with the ordinary moon (planet) The moon of Sankara's fame enters everywhere into the caves of the worlds here and beyond the world but the planet moon's rays could not even enter them. (The Poet eulogises by stating that the Sun and moon have no entry into places, where Sri Sankara's fame spreads). The serpant Lord, Adisesha, gets immense joy out of this, our moon but the planet moon has no contact with him. Hence the moon of fame has a unique beauty.

102. The waves of this celestial ocean of fame of Sankara spread to all directions. They laugh at the moon's rays. They beat the capacity of the proud Nectar's strength. They destroy the clouds of of ignorance, which have spread in the whole world.

103. The pearl necklace of fame of Sri Sankara, broad as it is, resembling the attractive pearls which fall out of the heads of the elephants in the fierce fight carried on against them by the ferocious and uncontrollable lions, who split open the elephant's head, — and which (pearls) have the lure of the waves of the milky ocean, churned by the mountain, Manthara.

104. "Oh ! the caves of the world (Lokāloka) You are bright with happiness You have got for your Lord the fame of Sri Sankara and in that embrace you are delightful" says the lotus-pond.

The cave replied " Oh How is it that you are also delightful for a long time" what is the reason for that ?

[The poet states that the lotus is bright during day time. But the moon (Sankara's fame) shines on the lotus tank even in day time].

[लोकालोक Caves — A mythical mountain that encircles the earth and is situated beyond the sea of fresh water which surrounds the last of the 7 continents; beyond लोकालोक there is complete darknes and to this side of it there is light; it thus divides the visible world from the region of darkness]

105. Sri Sankara the world famous teacher, the King among ascetics, was a storm that destroyed the cotton dust of proud pandits ; It was the ocean, from where was born the moon of Self Realisation, the rain-laden clouds, whose showers relieve the anguish of the sufferers, who are ever surrounded by the wild, spreading forest fires of family life.

106. The scholar that he was, Sri Sankara, gladly discussed with the great pandits the Sastras, Ithihasas, Puranas, Bhāratam and Smritis, and earned the name of an omniscient person (Sarvagña).

107. Since he studied the sacred aphorisms of Sage Sri Vyasa and constantly made research into it

he imbibed a supreme calmness and he also earned the name of *being Omnipure. He was pure in* thought, word and deed.

108 This famous propounder of Adwaita school of *philosophy resembled the three Lords Brahma,* Vishnu and Siva in the name but had higher and different qualities than them (*Poets eulogy*) चतुरानन is applicable to Brahma with four faces and Sri Sankara with beauty of speech. Lord Brahma, has contact with the world which he is creating while Sri Sankara has no wordly contacts.

The word Purushottama means Vishnu and also Sri Sankara. But Vishnu is a भोगभोगी lying on the serpant Adisesha. Sri Sankara is अभोगभोगी one who has no kind of enjoyment of the world. Lord Siva killed cupid. Sri Sankara also has killed the desires, Love etc. But Lord Siva is विरूपदर्शन disagreeable to look at with his three eyes. But Sri Sankara is अविरूपदर्शन, one who has no bad *or evil looks or* knowledge. (The word अक्ष and दर्शन have the same meaning).

109 The scholars who moved closely with Sri Sankara took him to be the three Lords (on account of the similarity in qualities between them as noted herein below.)

Brahma has his consort Saraswati in his tongue. Sri Sankara shines with the Goddess of learning in his tongue Lord Vishnu has always by his side his consort by name "Kshama". Sri Sankara is also, having always with him 'patience' (क्षमा) Lord Siva's

feet are worshipped by Arya, Parvati. Sri Sankara's feet are worshipped by the learned Brahmins (आर्यैः).

110 (*The Poet compares Sri Sankara to Sri Rama in the deeds performed by the latter.*)

Sri Sita had the undivided pure love for her lord, Sri Rama. She was not born to a human being; She was a pearl among the chaste and virtuous wives; She was carried away by Rakshasa in the form of a pseudo ascetic. She was therefore suspected to have a liking for a mortal and Sri Rama got angry with her; Sri Sita also got angry to see that her lord has lost his confidence in her. So she entered the fire. Sri Rama, the killer of the Rakshasas (who were the enemies of the Gods) later acceeded to the requests of Lord Brahma and other Gods accepted Sri Sita. (There is a story given *in the Skanda Purana* that Sri Siva took the form of Sri Rama). (In the case of Sri Sankara the simili runs as follows).

Spiritual knowledge or the highest truth has its *permanent abode in the Supreme Being. It has no* beginning. So it is not born anywhere. This spiritual knowledge was dragged by the many pseudo-religionists (and dualists) with the help of illusion (माया) and shattered in many ways. Being thus distressed, it vanished. On the word of Lord Brahma and others, Sri Sankara who was born for that purpose destroyed the enemies of Gods and Vedas, re-established the fame of spiritual knowledge. Let that Sri Sankara, who in the garb of an ascetic saved the

Damsel, Supreme spiritual knowledge for the sake of the three worlds, save us also.

Thus ends IV Chapter, which deals with the life of Sri Sankara up to his seventh year of life, in the abridged Sankara Vijayam written by Sri Madhavacharya.

CHAPTER 5

TURNING AN ASCETIC

1. This famous Brahmachari Sankara, having thus crossed the bounds of his Vedic studies within his seventh year, left the teacher's home for his mother's abode to serve her. (This further enhanced his fame).

2. Sankara served his mother, repeated everyday the Vedas, which he had studied well, performed both morning and evening his duty to Sun-God and Agni, as directed in the Vedas and thus shone like the Sun himself.

3. Even the sturdy youth, prone to anger, never got upset, when he saw Sankara's body. The elders began to give him a seat. At the very sight, the whole world came under his control and stood before him with folded arms.

4. The mother had a boundless joy on seeing his body, exhibiting unrivalled brilliance as also on hearing his sweet words and observing his virtuous conduct and dazling intellect.

5. Due to her long penance to beget a son, depressed on account of sorrow at her husband's demise and by reason of advancing years, his mother became very weak and lean. One day she slowly walked to the river for a bath and delayed to return as she was unable to withstand the severity of the scorching sun.

6. Sri Sankara, anxious at not finding his mother, went to the river and saw his mother lying unconscious on the way. He gave her aid, sprinkled lotus water on her, fanned her and brought her back to consciousness. With the help of relatives he brought her home.

7. Sankara, of virtuous deeds, the son of a sage, wanted to bring the river itself nearer home; with this object he praised the river, treating it as the Supreme Being itself, with enchanting well knit verses.

8. " You are one, who prays for the Good of the world even in your youth; your wish will be realised at daybreak" was the assuring voice of Ganges which Sri Sankara heard; and he returned home fully satisfied with self composure (without the pride that Ganga Devi has acceeded to his request).

9. Next morning, the people looked with astonishment at the river running near Lord Krishna's temple, with the sweet, cool breeze carrying the particles of water.

10. The King of Kerala, who was a favourite friend of great men, Brahmacharis and Sanyasins, heard about Sankara, whose acts were superhuman, and who was capable of removing the ills of those that approach him for succour; He wanted to see him, so, he sent his minister to fetch him (Sankara).

11. The minister gladly approached Sri Sankara without any fear taking with him an elephant

and valuable other presents to be given to the one who was equal to Lord Siva and submitted them to Sankara and said,

[The Poet describes the minister's words below]

12. Oh Lord ! I, under the orders of that great King of Kerala, beyond, whom there is no greater scholar or warrior in battle, have great pleasure to see you. It is the result of my past virtuous deeds.

13–14. I pray that you may be pleased to bless, the King of Kerala by allowing him to prostrate before you—the King in whose royal court great Pandits, endowed with the capacity to break the illogical yet alluring arguments of opponents and thus maintain the truth, are honoured and favoured ; who has won many wars and defeated his enemies in open war and who is the leading light of his royal family. *He knows you as one who is capable of erradicating* the effects of the past vicious acts of those that surrender before you, who is their protector. (Therefore he wants to pay homage to you and be blessed by you).

15. This faultless elephant has been ordered to be submitted to you out of devotion by the King. I pray that you should be pleased to set your holy feet in the royal palace of that virtuous ruler and make the palace more purified.

16. Sri Sankara being satisfied with the capacity of the minister acting as a messenger in answering all the probable questions " who are you " " Where

from do you come and why" replied him in words, praised even by the Saints.

17. Oh gracious gentleman! To the Brahmachari, initiated into the study of the Vedas, it is the food obtained by begging (as per sastra) dress like a deer skin, the triple bath every day irrespective of the inconvenience or pain caused by the same, the performance of Sandhyavandanam, (these alone) that do him good.

18. Oh! Minister! Why should we, observing the duties of a Bramachary, desire to have these worldly attractive objects like the elephant and other unreal things. You may return home and mention this to the king constantly.

19. On the other hand what the king should do is the reverse of what he has done now; he should enjoin upon all people to do their duties as per the Vedas. He should make them perfect as having performed their lawful (sastraic) duties and thus owe no debts (caused by failure to do the Vedic injunctions) and see that they conform to the Dharmic way of life. Without doing that he should not make them give up their ordained duties (Swadharma).

20. Hearing these words of Sankara, the pure and virtuous minister returned to the king. The king also, hearing the words of Sankara, himself went to Sankara's presence.

(This only indicates that it is the duty of every one, including a king, to go to the place where virtuous men reside).

21-24. The King looked at Sri Sankara, (surrounded by attractive Brahmin boys) who wore the sacred thread bright like the rays of the moon, who shone like the Himalayas with its dark forests and flowing Ganges, who was carefully observing the duties enjoined on his order of life (Brahmachari), wearing the deer skin in his holy thread, (thus resembling Bala Rama dressed in blue robes), who wore the threads of the munja grass of golden hue around his waist, (resembling the celestial tree surrounded by creepers) whose grace is obtained only by past virtuous deeds, and who had a smiling countenance. The king prostrated before him many times and thought that he (Sankara) was the Lord Brahma on earth capable of granting any boon.

25. The valiant king, the destroyer of his enemies, being questioned about his welfare, offered ten thousand gold coins to Sankara and dedicated to him the three great Dramas written by him, as his personal offering.

26. Sankara heard the 3 dramas, full of nine sentiments written in the peculiar styles of compositions Vaidharbi, Gowdee and Panchalee containing the five plot-developments (sandhis) and extolled by poets for its diction. He told the King "Receive your boons".

27. The righteous King, on hearing the hearty exhilarating words resembling Nectar, folded his hands prayed that he should beget a son equal to him in everything.

28. "I am not in need of this gold. You may give it to those who are married and lead a family life. *You will realise your wish soon.* You can go home with that satisfaction" said Sri Sankara.

29. Having said this openly in the midst of the audience, Sri Sankara told the King in private the particulars for the growth of the Royal house "Oh King, perform the penance called in Veda, 'Putrakama Isti' (Sacrifice for obtaining a son) which satisfies the wishes of all". The King was pleased to hear this.

30. The King, the greatest among scholars, the head of the Poets, and unrivalled in the brilliance of knowledge, felt himself fortunate to be so honoured by Sri Sankara, praised his high qualities and returned to his palace.

31. Many scholars studied under Sri Sankara (who has mastered the Vedas) many sastras, in the hope that they could also get his capacity and power of speech which resembled the famous Adisesha, the divine-serpant.

32. The great Sri Sankara having self-realisation, spent long periods meditating alone on what he has studied, explained their significance to the students and immersed them in the ocean of supreme joy.

33. Even though he was a great and unequalled scholar, and on account of his devotion to the Bhakti cult adumberated in the Sastras, he knew he was above all rules of worldly restrictions, yet he

made obeyance to his old mother and attended to her needs carefully and spent some days. Even the cultured people showed him much respect.

34. For this young boy (aged under seven) his mother was the only resort. For the lady, old in years, with an only son, and having lost her husband, the child was her only comfort. They were inseparable and would not brook each others separation. But Lord Siva, who had taken the human form liked only the order of asceticism and not the order of family life. Would the man who had reached the broad heights of Mount Meru be attracted by a narrow space down below.

35. His relations, who were wedded to the path of religious orders, wanted the genius of a boy-Sankara get married to an equally cultured girl of good family.

36. The sages, Upamanyu, Dadhichi, Gowtama, Thrithala, Agastya and others, hearing that Lord Siva has taken a human form and born in the village of Kaladi. felt a desire to see the boy of faultless fame.

37. Sri Sankara, who had known the rules of receiving great men as per sastras, respectfully prostrated before them along with his mother, gave them Madhu Parkam (initial offering of sweet drink to a guest) and honoured them suitably.

38. The sages, who were themselves realised souls, having been thus respected with folded hands,

by the learned Sri Sankara, sat down in the seats humbly offered to them and began to converse with him.

39. In the midst of the conversation the mother of Sankara, the Omnicient, told; them "Oh! great men! we have become highly fortunate by your having condescended to come to our home"

40. Where is the Kaliyuga, the resting place of all faults? where is the grand sight of worshipping your holy feet? Since we have got this rare fortune should we say that we are lucky?

41. This boy, has mastered all the Vedas in his tender years. His fame is also very high. These two factors give me immense joy.

42. You, who have earned the fruits of penance and who are highly virtuous, have come to bless him with your all-merciful looks. If I could be lucky to know it, may I request you to tell me what penance he has performed in his prior birth?

43. When the lady, Sri Aryambal, mentioned this in this great assemblage, the oldest and most respected among them, Sage Sri Agastya began to answer.

44. Oh! Pure lady! your husband once performed penance and prayed to Lord Siva for the grant of a boy. He (Lord Sankara), the Lord having the moon in his head, was pleased with the penance, smiled.

45. "You may ask for either of these two choices, many long lived sons or a short lived genius. What is it you want" said Sri Siva. Your husband prayed for a genius-son (It can also mean—prayed for the omnicient Siva himself to be born as a son to him).

46. Oh fortunate Lady, since among the Gods there is no greater omnicient deity than Sri Siva himself, he was born as a son to satisfy the request. (The sage Agastya indicates as it were that the happiness of enjoying a genius son was given to her and not to her husband and so she is fortunate).

47. Having heard this reply from the sage she further asked him "Oh! great sage, "what is his length of life". You are all omnicient. Please tell me that".

48. Eight years. He will again get an additional eight years. Further, due to some other cause, he would stay in this world for another sixteen years.

49. When the enlightened Sage Agastya thus indicated the future of Sri Sankara, the other sages intervened (preventing Sri Sage Agastya from saying further) took leave of Sri Sankara and left the house.

50. Aryambal, the virtuous lady, who had great affection for her son, who heard these words of the sages about the shortness of her son's life, shook with sorrow, like a she elephant stabbed

with a spear, like a lotus lake dried up in summer and like the plantain tree struck by a storm.

51. Sri Sankara addressed his mother, who was thus afflicted by the words of the sages. "Oh mother having known the nature of life in the world, why do you unnecessarily feel sorry."

52. "Which fool would hold the belief that this body would be everlasting, which is like the Chineese silk, hanging at the end of a creeper shaking constantly under a heavy gale.

53. How many children have not been fondled? With how many women has one not enjoyed the pleasures of life? Where are those children and women? Where are we? The meeting in a family is similar to a meeting of travellers in their way.

54. Oh mother! There is not an iota of pleasure for those, who are, on account of ignorence, groping in the ocean of family life: Hence I will attempt to get rid of this family life by taking to Sanyasam. (asceticism)

55. Hearing these bitter words, Sri Aryamba's sorrow only increased double fold, and she addressed Sri Sankara, faltering for words.

56 Child! Give up this thought. Hear me. Get married. Beget a son, perform sacrifices and then take to ascetism. This is the path of the great elders.

57. How can I, a woman, who has an only son, live after separation from you? Oh my son! If,

on account of this separation. I die, who will perform my obsequies?

58 Oh my child ! you know everything. How can you discard me, an old lady and become an ascetic? Does not your heart melt? How could you not feel sympathy at me in this state?

59. Sri Sankara consoled his mother, who had become sorrowful on account of ignorence. Sri Sankara, who has learnt all the Sastras, and the way of the world, began to think in his eighth year.

60. My mind does not like me to become a married man. My mother does not also understand my mind. Yet she is my Guru मातृ देवो भव (that mother is the first God, who gave me the body with which alone I can do virtuous acts, attain knowledge and get realisation. It is foolish to attempt to do a thing against her wish). So I should get her consent to realise my desire. Even though I could not get it wholeheartedly it is enough if I get it in a measure. (I hope for only that much).

61. Having thought like thus, one day he went to the river for bath. The river was in floods. He took his bath, when a crocodile caught his leg.

62. The crocodile caught him with its wide mouth and dragged him in with force. Sri Sankara cried aloud and said to his mother " what shall I do? I could not move even one step. How can I get out of the water? "

63. The old mother, who was in the house, heard the piteous cry, came to the river and said the miserab'e plight of her son. She said "when my husband was alive he was my refuge. After him it was my son."

64. "Even that son is caught by a crocodile and is *about to perish. Oh Lord Siva! Why did not* death already take me away?" Thus speaking the lady looked at her son standing in the water and began to sob.

65. "Oh mother! if with your permission, I renounce everything in this world, the fickle minded crocodile will give me up. If you permit me I will take to that asceticism". (Sri Sankara assumed this kind of appeal to get her permission).

66. On hearing these words of her son, the mother, shaking with fear, granted the permission. She feared that if the permission is not granted the boy would die and she could not see him at all.

67. Sri Sankara at once mentally took to asceticism. [In such a critical stage, as in impending death, one could take to asceticism mentally by uttering the words अभयं सर्वभूतेभ्यो मत्तः स्वाहा – If the man dies at once he dies as an ascetic. If he recovers he has to go through the sastraic injunctions, and adopt the required rituals and become an ascetic. That is what the *Smritis* say]. Then the cruel crocodile gave up his leg. Young Sankara, unafraid, got to the shore and told his mother.

68. " Mother ! Please let me have your orders to me, who is now an ascetic I will do it willingly, You need not worry yourself about your protection. Those relations of mine, who would become entitled to the property, which my father has left me, will provide you with sufficient food and clothing and would properly take care of you '.

69. " Oh mother ! If your health deteriorates, the relatives will take care of you Even if death happens, those relatives will perform the obsequies, for fear that the world will blame them since they have acquired our property (for which fact at least they should do the last rites). Therefore, Oh mother ! you need not have any trouble in your mind.

[The mother was very much afflicted with sorrow when she heard her son say that in the event of her death the relations would perform the last rites and not Sankara So she said]—

70. " I gave you permission to take to asceticism, knowing your firmness of mind, since my wish was that you should live. That consent of mine in accordance with your request to escape from the crocodile was only up to the point of your taking to asceticism and not a contract to allow the relations to *perform my obsequies. Therefore, Oh Sankara ! If* I die, you should come and perform my obsequies in accordance with the Sastras Otherwise what is the use of my begetting you as a son. You tell me "

71. " Oh mother ! when you think of me I will give up all my work and come to you, whether

you think of me at day, night, or in between them (Sandya time is at sunrise and sunset) whether while you are conscious, unconscious or burdened with sorrow. If you die, I will myself perform your last rites. You can believe me".

72. ' I pray that I should not be found fault with as a young boy, who disregarded an old widowed mother's advice abandoned her to fate and went away as an ascetic. Though far away, I will be able to give you a hundred-fold of what I will give you if I am near at hand".

73. Having thus told his mother, anxious to get her blessings, Sri Sankara, the eloquent among scholars, went to his relatives and told them "I have determined to be an ascetic and so I go to a distant place. I have left the care of my widowed-mother to you".

74. Having thus requested the high minded relatives to take care of his mother, Sri Sankara, the great among the virtuous, prayed with folded hands, prostrated before his mother and took leave of her, who was shedding tears on account of the separation.

75. That river, which he bade to flow near the house to please his mother, began to lash the walls of the temple of Sri Krishna.

76. Due to heavy rains in the rainy season the waters of the river entered the temple and washed away the earth. The idol of Sri Krishna began to shake, as though afraid of the floods, which

was increasing and causing greater havoc. Even those that are afraid are not spared.

77. While Sri Sankara prostrated before his mother and obtained her permission with difficulty and was about to leave the place, Lord Krishna addressed Sankara, who was faultless and always intent upon doing good to the world, in an aerial voice.

78. " That river which was running at a distance and was brought to flow nearer to satisfy your mother is now lashing my temple with its hand-like waves. Tell me what is the way out? I could not live here. Oh son of a brahmin, you are going away."

79. On hearing this aerial voice, Sri Sankara, the *preceptor, took the idol with both his hands and* installed it safely in a place away from the reach of the floods with the prayer " Let you be here for a long time comfortably ".

80. Sri Sankara out of devotion took leave from his mother and Lord Sri Krishna; Being very much detached to the world and anxious to renounce everything he wanted to go far away and get himself initiated into Asceticism in the ritualistic way. When there is a boat available for transport, no one would fall into the sea. Similarly people, who have firm belief in renunciation, would not fall into the sea of worldly life.

81. Having thus received the bountless blessings of the consort of goddess Sri Lakshmi the learned Sankara, whose firmness in renunciation had increased when he learnt about the shortness of his life from

sage Agastya, left the house. bearing in his mind the form of Lord Sri Krishna incessantly.

82. Cupid never even appeared before this Sankara, who was the incarnation of the three eyed Lord, Siva. While so, would the world of family life, which is based on cupid's influence, bind or affect him.

83. "Once Lord Brahma and the moon God were allured by cupid and made to stray into the wrong path. Why blame them? Even I (as Siva) desired to have pleasure with Mohini, being attracted by her breasts and flowing hair' thought he; He pondered well and saw to it that even the words "Pangs of love" do not bother him and he shone with the lustre of an ascetic.

84. Cupid, the expert archer, made even the demons the prey of his successful bow and broke down their wings. He sent his arrows against the Gods also and made them wander hither and thither as though they had wings. He made the celestial people, Gandharvas and Vidyadharas (celestial musicians) lose the high tradition of their family. (He destroyed their beauty of form and made it sickly. He made them lose their family honour) He made mortals his food for fire. If Sri Sankara had shown his prowess before such a Cupid, is he not praiseworthy even among the saints?

85. Supreme peace conquered his mind. His control of senses prevented even the elements, which retarded self realisation. It fostered the forces of virtuous acts leading to real knowledge by receeding

from thoughts other than Sravanam, Mananam and Nidhidyasanam. [Sravanam is hearing about the Supreme Being; Mananam is bringing back to mind those thoughts about the Supreme Being which one has got from the hearing; Nidhidhyasan is ceaseless concentration on the Supreme Being as a result of the *first two actions of the mind stated above*). *Patience* created calmness. (unruffledness). High concentration planted the mind firmly in the path of self realisation Sraddha (religious faith or sedateness), the wealth of the evolved soul, became his inseparable life-partner. We could not understand how these six excellant qualities dawned on him even in his early boyhood.

86. Sri Sankara began to travel from his home-village, with Lord Siva illuminating his mind, without any kind of attachment to the attractions of family, with only loneliness to keep him pleasing company like a wife and maintaining his body with what he got out of God's grace.

87. He was crossing forests, rivers, towns hills and villages in his *tour and saw men, beasts and* other living beings and thought to himself "It is the Supreme Being alone that is manifesting itself in all these forms like the doings of the Juggler".

88. He held a stick in his hand, as though tending in the proper direction the aged cow, the ancient Vedas, which has been dragged in their own false paths by the many groups of Atheists and Buddhists, whom Sri Sankara destroyed completely.

89. If the world teacher, Sri Sankara, had not used this stick and protected us, what would be the sufferings of the many theists, following the path of Veda, who were chased like deers by the wild dogs, the Atheists, who were restless in their attempt to give constant and immense trouble to the theists and who have been babbling all sorts of things with their false notions and schools of thought.

90. Sri Sankara, with his saffron cloth and holy stick entered the forest situated on the banks of the river Narmada, where the great teacher Sri Govinda Bhagavatpada" lived. Just then the sun also set.

91. The deerskin and the bark of wood hanging from the trees are the indications of the abode of sages. Sri Sankara went to the middle of this forest enjoyed the cool breeze and felt relieved of the fatigue caused by his walking and saw the abode of the sage, Sri Govinda Bhagavatpada.

92 Sri Sankara, who was anxious to get initiated into the study and learning of the Upanishads, which teach the path of self-realisation, felt an eagerness to have darsan of that Guru; He was shown by the neighbouring sages the cave occupied by the Guru, which had only its aperture for a gate-keeper (unguarded)

93. Sri Sankara thrice went round the cave of the sage, who gives pleasure to those that have surrendered to him, prostrated at the entrance and felt happy He praised the Guru, the leader of men, and the dispeller of the pangs of the sishyas.

94. Sri Sankara said "I humbly bow to you, who is the incarnation of Sri Adisesha the celestial serpant, that carries on its body the Lord Maha Vishnu that adorns the feet of Lord Siva, like anklets, that carries on its hood the entire world, comprising hills and oceans".

95. "You are the great sage Patanjali, who appeared with 1000 faces at which the sishyas were afraid, realising which you have changed your form and appeared on this earth with one face to bless the disciples".

96-97. "I humbly bow to you, who went to the underground world (Patala) and learnt all the sastras from the Serpant King, Adisesha, and with the view of helping the world, wrote books on the system of Yoga philosophy and Grammar, who learnt the truth of the Supreme Being at the feet of the Sage Gowdapada, the sishya of Sage Suka (Vyasa's son) who has in him all virtuous conduct, and whose fame has spread throughout the world. I have come to you with the firm determination of learning the art to become a realised soul.

98. When Sri Sankara was thus praying Sri Govinda Bhagavat Pada, who was deeply immersed in Samadhi, intutively learnt even in that state about the greatness of the visitor, got out of his supreme concentration and asked 'who are you'. Sri Sankara replied in words indicative of self realisation, which can be obtained only by previous virtuous conduct.

99 "Oh great sage I am neither Earth nor water, light, air nor ether Nor am I their changed forms I am not the senses I am the Supreme Being (Sivam) who is superior to all these states.

[The Poet has explained it in one Verse what Sri Sankara has expressed in 10 stanzas These 10 slokas are known as Dasa slokas. For the benefit of the reader they are given in the appendix].

100. Sri Govinda Bhagavat Pada heard these words which fully explained the philosophy of Advaita (monism) became very much pleased and told Sri Sankara "You are the same person, Sankara, living in Kailasa mountains. I knew even when I was in deep meditation that for the sake of the world you have taken this form".

101. Having said this, Sri Govinda Bhagavatpada stretched his legs outside the cave and showed his feet. Sri Sankara worshipped the Guru by performing pooja to his feet. By his conduct Sri Sankara indicated to the world that the first duty of a disciple is to perform Pooja to his Guru's feet. Sri Govinda Bhagavatpada, the scholar among saints, approved by his conduct the worship thus made by Sri Sankara (and thus taught the disciple Sri Sankara, that phase of knowledge).

102. Though Sri Sankara had already reached the Supreme Being, yet he wanted to tell the world and establish the principle that "It is only the knowledge obtained from the Guru after service to him that can yield fruits" and so he did humble service to the Guru and pleased him.

103. The great sage, being immensely pleased with the sincere service of Sri Sankara, gave him the upadesam of the four mahavakyas (1) प्रज्ञानं ब्रह्म (2) अहं ब्रह्मास्मि (3) तत्त्वमसि (4) अयमात्मा ब्रह्म [These four quotations are taken from the four Vedas, Rig, Yajus, Sama and Atharva respectively. When anyone takes to the order of Asceticism he should get himself initiated by his Guru, a sanyasi, into one of these four mahavakyas and then *only the process of becoming* an ascetic is complete].

104. *The intelligent Sri Sankara also learnt from his* kind preceptor, Sri Govinda Bhagavatpada, the Brahma Sutras beginning with अथातो ब्रह्मजिज्ञासा composed by Sri Veda Vyasa in accordance with the Vedic religion; He also learnt their subtle meaning by his grace.

105. Sage Vyasa was born as son to sage Parasara through Satyavathi. The famous Sage Suka was born to Sage Vyasa. Sri Gowdapada was the disciple of Sri Suka. Sri Gowdapada's disciple is Sri Govinda Bhagavatpada.

106. Sri Govinda Bhagavatpada went to the underground world (Patala) and told the mythical serpant Adi Sesha, "I will cause your sciences to spread in the human world" and on that condition learnt the science of grammar from him and edited it in a book form (as Patanjali) and spread it in the world. From such a great Preceptor Sri Sankara learnt all the sciences of philosophy.

107. The great Sri Sankara thus attained the fourth order of life asceticism, which can be reached only by the result of virtuous acts in many past births and was praised by all the great ascetics on earth; He shone like the great Dhruva (of Bhagavatam fame) who, for his greatness, was worshipped by even the Sun God.

108. Clad in saffron coloured robes Sri Sankara looked like the mount Himalayas surrounded by the setting Sun.

109. Sri Sankara's Saffron-robes adorned him like the rising sun surrounded by the robes of its red rays It looked as though this Siva (on earth) had killed the wild elephant, ignorence, and was wearing its blood-stained skin on his body.

110. Sri Sankara, in whom the Vedas revelled who was in the company of great sages, and who firmly occupied that true state, greater than all that could be had in the three worlds, was the Supreme Being (Brahmam) itself. It is not a surmise. It is my firm belief.

[Brahmam is beyond the comprehension of time space and matter. It is this that is extolled in the Vedas. The Paramahamsa finds his resort only in this Brahmam. It is self reliant and greater than the three worlds. All these qualities are in Sri Sankara. So he is that Supreme Brahmam himself].

111. The Veda says "तद्विष्णोः परमं पदम्" meaning "It is the best seat of Lord Vishnu". This could indicate only Sri Sankara. The reasons are

these. The *fame of Sri* Vishnu *is* proclaimed in the verse in Veda "पादोऽस्य विश्वा भूतानि". The literal meaning of this is the entire world is His one foot. *This reference is to Lord Vishnu's incarnation* as Sri Vamana, who measured the entire world as coming under his first foot, and the next foot covered the heavenly worlds. *In the case of* Sri Sankara he has conquered (known or realised) all the lower and heavenly worlds by a (पाद्) part of fame (पप्रथे means "*is realised*") i.e., *his fame* has *spread throughout* the world. Lord Vishnu was master of protection (*among the three capacities of production, protection* and destruction) but Sri Sankara's powers extended to creation, Protection and Destruction. Sri Vishnu's form had taken ten shapes (incarnations). But Sri Sankara's form excelled all forms and was imperishable Lord Vishnu has a Lakshmi as his consort or companion. For Sri Sankara the companion is abstention *from the world of desires* (वैराग्यं). Hence the Vedic quotation, meaning the All-pervading Supreme Seat, can refer only to Sri Sankara.

The Vedic text शिवं अद्वैतं शान्तं तुरीयं मन्यन्ते usually *presumed to mean Lord Siva means only Sri Sankara.* Lord Siva has contact with (भूत) followers. Sri Sankara has no contact with (भूत) the five elements. Lord Siva's moves are due to Bull (गो) But Sri Sankara is not moved by (गो) five senses.

112. Lord Vishnu has contact with ([illegible]) *expanse* Sri Sankara has no contact with ([illegible]) *worldly* fortunes Lord Vishnu has contact with ([illegible]) *Serpent* Sri Sankara has no contact with ([illegible]) *Pleasure*

Sri Siva destroyed the three towns (त्रिपुर) but not by mere sight. Sri Sankara destroyed the three kinds of body-frames gross, subtle and causal (स्थूल सूक्ष्म कारण). (The Vedic text quoted above refers to that (तुरीय). Fourth Factor which transcends all attributes, is all calm, unparalleled, and ever auspicious. These qualities are easily contained in Sri Sankara)

113. The Vedas praise Lord Siva as having burnt the enemies, towns of Tripura-Asura with the aids of the mountain Meru for his bow, the Vishnu's prowess as his arrow, with the earth as the chariot, and the Sun and moon as its two wheels. Do not these texts praise our Sri Sankara also?

For Sri Sankara has conquered the enemy, who was the Lord of 8 cities.

1. the five Pranas (Prana, Apana, Vyana, Udana, Samana)
2. the five external senses (the mouth, the hands, the legs, the arms, and the generating organ.)
3. the five internal senses (the ears, the skin, the eyes, the tongue, and the nose)
4. the four-fold mind (manas, Buddhi, Chittam, and Ahankaram)
5. the Colossal ignorance
6. Love
7. desire of actions
8. Impressions of Past (unconsciously left in the mind by good and bad actions and which produce pain or pleasure in this birth)

The capacity of controlling the above eight forces are found in Sri Sankara.

Poets describe the mystical hamsa (swan) as flying to lake Manasa to eat five lotus-stems This poet compares Sri Sankara, the Parmahamsa and his mental status to a swan living in a clear and undisturbed state of the lake.

114. Sri Sankara, who abandoned the ghastly and insurmountable ocean of family life, which was covered with the trammels of evil action over the endless *flow of the waters of affliction, who* evaded falling into this sea, who (like a Swan eating the stems of lotus) vanquished the arrogant pandits by destroying their fame, shone like the Parmahamsa, he was, with a pure heart. He could well be likened to the Swan who resorts to the pure lake "manasa". [Note the double meaning of the words "Hamsa" and "manasa"].

115. The Supreme Being is milk; the creation is water; these two are mixed together. For a long time people were not able to separate them. This great Acharya, like a Swan, separated the water from the milk. Such an illustrious Brahmin, does the same thing in the minds of good people by removing the defects in their mind.

116. When the real Atman and the false creation were so mixed up together like milk and water the common world of pandits was not able to separate them. It was Sri Sankara that did it. So he should be accepted as the Great Sanyasin, Parama

Hamsa. When the Pandits, who are unable to do this, open their mouths (for discussion) they appear like crows, desirous of tasting the neem fruit.

117. (In this Sri Sankara is compared to the Sun).

The Sun gives light and makes the eyes see the objects of the world which are covered by darkness. Sri Sankara removes the darkness of ignorance in men and with intelligence causes the brightness in the minds of his followers. (नालीक means lotus It also means "Other than falsehood") Sun loves the lotus. Sri Sankara loves that, which is other than the false world. Sun is known by the name "Mitra". Sri Sankara is also a "mitra", which means a friend of all. By the rising of the Sun the bird called Chakravaka, which cries all night out of separation from its love, is able to join its partner in day and gets happiness. Similarly, Sankara destroys the unhappiness of the good people, who suffer from the trammels of worldly life The sun causes brightness and illuminates all objects. So also, Sri Sankara causes enlightenment in the minds of even great men.

118 Sri Sankara, the enlightened Sanyasi, was immersed in meditation of the Supreme Being for liberation from this world, exposing the worthlessness of the transitory pleasures of this world. It looked, as though, the clouds echoed this idea by exposing the lightnings, with momentary flashes.

119 The Sun attacks us with his rays The clouds give the earth the rain — water like a parent giving the daughter some flowers (मेघपुष्पं refers both

to flowers and water). When the sun took away the waters from the earth by its rays, the clouds (it looked) got angry and covered the Sun.

120. The lightning shone only for a short time like the philosophy (or knowledge) of a learned man, who is wedded to the worldly pleasures.

121. The *clouds, which were spread out in the* Sky (Vishnupadam) emitted the thunders. It looked, as though, that they were imparting to the men on earth, by this sound, the advice about the Supreme Being. The learned people get great pleasure by hearing the teachings of the Vedas, as they get great pleasure by hearing the thunder from the clouds.

122. These ascetics especially Sri Sankara, do not perform sacrifices and (there is no such karma for a Sanyasi) *please Indra or other Gods.* In the rainy season the rainbow appeared. It looked as though Lord Indra, the king of gods got angry with these ascetics for not honouring the gods and came to fight against them with the bow (rainbow).

123 The forest winds which blew carrying the petal dust of the white, blue and red forest flowers resembled the three (Gunas — Satva, Rajas and Tamas) qualities of virtue emotion and ignorance that spread out in the world.

124. The dark clouds, the thunders, the rainbow and the rains that came down from the clouds to the earth looked as though they were *dark-bodied*

Rakshasas with coloured bow and arrows making a great war cry, with eyes like lightning, coming down to destroy the ascetic's sacrifice of meditation.

125. The clouds covered the Sky and it rained heavily. At that time Sri Sankara concentrated his mind on the Supreme Being and controlled the action of the senses.

126. After a long separation from her lover, the lady, casts off her self-importance at the kind and coaxing words of her lady-friends and joins her husband and yet she feels shy to touch him and her feelings of joy, get merged in her heart. Similarly, Sri Sankara's mind, being coaxed by the sweet teachings of the upanishads, gave up its assertive separateness and with intense devotion reached the ever attractive Sweet Lord, the Paramahamsa (Supreme Being). Yet it had not the courage to mix with that Being and get dissolved in itself (losing all its actions through the senses).

127 It rained so heavily that the Sun, moon orstars were not visible; the earth and sky were almost one. Nor the hours could control it; in the case of Sri Sankara, he was so much steeped in meditation that the motion of neither the Sun, moon, stars, earth sky or time could stop it. It was such an incessant undisturbed concentration of long duration.

128. Even after the cessation of his meditation Sri Sankara's thoughts were never altered. He had merged, himself with that illustrious Spiritual Being, which was a permanent, real, clear, ocean of Bliss,

untarnished by the trammels of Maya, (illusion) which was all joy, self-reliant, astonishingly-real, and indestructible ane yet was the secret of secrets. (The mind was rendered actionless both during the period of the meditation as well as during its post meditation stage).

129. The clouds in the sky being accompanied by the bright lightning becomes dark during the rainy season. During this period who on earth does not get love-sick? During the rainy season all people are liable to become love-sick. But the ascetic should during this period be careful in controlling his senses. (Note the pun on the words विष्णुपदमाक् and विरागः).

130 On account of the rains the lotus-tanks became *muddy and so the swans abounding these* lakes left the place to seek the Pure Lake manasa. Who will bear the pains which beset his dwelling place? (The saint finding that the world he lives in is being infested with low company having worldly desires, would seek to give it up and get relief in the meditation of the mind).

131. The moon though it had bright rays, did not shine well *in* the *sky, since* he was, *shrouded in* the moving dark clouds; A man of brilliant culture could not be attactive when he dons dirty clothes.

132. On account of the rains. the thirsty-bird "Chataka" (said to live only on rain drops) quenched its thirst; One whose leanings are towards the greatest can get even "Amruta" (the drink which defies death), one who relies on great saints can get the *liberation of the soul.*

133-134. On account of the dark clouds the world appeared to be dreary; The 'tamala' trees (having dark bark) were constantly being shaken, the people could not freely move about the sky was thick with dark blue mountain-like clouds; the village-streets looked beautiful; At this time Sri Sankara, who had controlled the fast moving senses, was worshipping at the feet of the Holy master, who is adorned by the learned and who lived on the banks of Narmada.

[The indication here is to the rule that during the rainy season known as "Chaturmasya" the ascetic *is expected to stay at one place preferably* His master's abode and not move about]

135. For five days incessantly, Indra, the lord of rains, poured it in torrents resembling the flow of water from the elephant's trunks; Thunder, and lightning caused terror in men's minds and made them tremble; the horizons darkened.

136. The river Narmada roared and was in spate, uprooting the trees on its banks, entering and destroying the village-streets as though it was the deluge.

137. Sri Sankara heard the piteous cries of the people, frightened by the roaring waves of the river Narmada, but was motionless as he was unwilling to disturb his Guru, who was in deep meditation.

138. Sri Sankara uttered the manthra pranava (aum) and placed the mouth of his vessel (a wooden

pot which an ascetic uses) against the rushing waters of the river and held it like the Sage Agastya, who held the waters of the sea in his palm.

139. The Guru Sri Govinda Bhagavatpada came out of his meditation, having been disturbed by the ovation of the people, who praised this great feat; He felt glad to note that Sri Sankara has already got mystical, supernatural powers.

140. After a few days when the clouds cleared and the sky became bright Sri Govinda Bhagavatpada told Sri Sankara, the greatest among his sishyas, ' Oh thou good looking young man! The sky is now shining clearly after the close of the rainy season, like the Supreme Being which presents itself clearly to the aspirant having the real knowledge of the Atman (Self).

141. The clouds give plenty of rain and make the crops grow well like the Good saint, who, with his great teachings, blesses the disciples; Having got the benefit both these (crops and disciples) now move on as they please (to fruition).

142. The moon is shining well in the sky having been cleared of the clouds like the knowledge of the supreme Being, which presents itself clearly in the mind of the realised soul, being shorn of all the forces of illusion, which prevent realisation.

143. The stars shine bright in the cloud-less sky resembling the virtues of good comradeship which brighten and erase the evil thoughts like envy.

[It is said in the yoga sutras of Patanjali that there are four virtues which create a supreme calmness of the mind. 1. Showing comradeship to the man with pleasure. 2 Mercy towards the sufferer. 3 Joy at the man doing a virtuous act. 4 Indifference towards one who does evil.]

144. This river abounds in great swans and saints living on its banks. It has fish, tortoise, and other insects (known by the word chakra) in it as well as beautiful lotus. This resembles Lord Narayana having the incarnations of Matsya and Koorma. (Fish and Tortoise were two of the ten incarnations of Lord Visnu) having the chakram in his hand, with all the creation in his stomach, with the Goddess Lakshmi (born in lotus) with him and surrounded by saints, who are Paramahamsas.

145. The clouds have distributed the rains, which it has collected for a long time, among the plants and birds; they are now white and move freely in the sky having liberated themselves from the lightnings, which were closely knitted with them till now. This resembles the aspirant, who has given up his family ties, has distributed all the wealth, which he has earned, to the brahmins and other deserving people in the world, and having become pure in mind moves about without any attachments or trammels.

146. The autumn season looks like an ascetic smeared with the spotless moonlight for its vibhuti. (Holy ashes on the forehead and body),

with the moon for a wooden pot and adorned with the red flowers as its saffron robes.

147. The waters of Lake manasa, are clear, dirtless, waveless, muddyless and majestic and therefore fit for the habitation of the swans like your mind, which is passionless, unperturbed, and faultless and therefore majestic.

[Sri Govinda Bhagavatpada has in this remark indicated his disciple's greatness and thereby informs the world of the good qualities which one should aspire for].

158 The autumn sky shines with white clouds, and a bright sun, like the chest of Lord Vishnu brilliant with the sandal paste and the celebrated jem, Kaustubha (one of those articles obtained from the churning of the mystical milky Ocean).

149. Oh! Man of Peace! The lotus flowers, which have blossomed with the sun's rays, are shining like the hearts of great saints, illuminated by the grace of Lord Vishnu through their penance.

150. The trees smeared with the dust of their flowers, covered with red petals; surrounded by dark bees, and studded with buds appear like ascetics, with saffron robes, wearing *strings of beads (Rudraksha)* and holding the wooden pot in their hands.

151. The ascetics, who spent their rainy season in hearing Vedanta (Sravana), reflection (manana), deep meditation *(Nidhidbyasana)*, *concentration* (Dhyana), retention of the object of meditation

(Dharana), and perfect absorption (Samadhi) began to tour the country to bless the world with the pure dust of their holy feet.

152. Therefore, oh learned man! the path of real knowledge, which has been expounded in the Vedas, whose rainy clouds alone can destroy the forest fire of worldly life, is very difficult to be understood by all To understand the same and to spread it for the benefit of others, go to Varanasi, the seat of Lord Viswanatha.

153. Oh, my son! I am now relating to you what the Sage Vyasa has told me on this subject Hear me. Sage Athri once performed a great sacrifice at which the Gods, Indra and others were present.

154. In that audience, Sage Vyasa son of Parasara, explained the doctrines propounded in the Upanishads, which form the crest of the Vedas. I then approached him, who is the greatest friend of the world, worshipped by all and who always speaks the truth and asked him as follows.

155. " You were responsible for analysing the Vedas. You have written the Mahabharata and other Puranas, you have explained the Yoga sastras and framed the Brahma Sutras "

156. "In this world, certain ill-equipped persons interpret the Brahma Sutras in a wrong manner and according to their own sweet will. Oh! Lord, there should be a correct commentary for your Brahma Sutras so that the illogical and wrong

knowledge based upon an incorrect interpretation of the Sutras could be avoided".

157. "Oh! the chief among the learned! (addressed to Sri Sankara) on hearing my request Sri Vyasa said "This subject has already been decided in Lord Siva's assembly".

158. "Oh my son, hear me; A disciple as learned as myself will come to you. He will catch the entire floods of a raging river in his wooden pot",

159. "He is the person to destroy the illogical and wrong schools of thought".

"He will write a good commentary for the Books on Vedanta. The world would sing your fame through his efforts and your greatness would shine in the world like the autumn-moon".

160 The king of sages said this to me at the assemblage in the midst of the Forest Naimisa and went away to Mount Kailasa, the abode of Lord Siva, the consort of Sri Parvathi, the daughter of King Himalaya, oh the giver of happiness to ascetics! I find in you all those qualities which Sage Vyasa mentioned to me

161. Oh! leader among the wise! You are illustrious without a parallel. So try to bring out the faultless commentaries and bless the world with them.

162. Oh, son! Proceed to the city, Varanasi, which is renowned for its holy Ganges, and the abode of Lord Viswanatha. As soon as you go there, Sri Siva the first Lord, will bless you.

163. Sri Govinda Bhagavatpada, with all his mercy, blessed Sri Sankara, who was always anxious to serve at the feet of His master, with all sincerity and gave Sri Sankara permission to leave him.

164. Sri Sankara, bowed at the lotus feet of the Guru, and felt unable to bear the separation from His master Still he started out from that place bearing in mind his master's benign mercy.

165. Sri Sankara, the leader among those doing penance, reached Varanasi, the city which adjoins the forest of Kadamba trees, and on the banks of whose river shine the many golden pillars, installed at the sacrifices

166. Sri Sankara, the prince among the mystics, saw the river Ganges, the fruit of the penance of the Sage Bhagiratha, and which adorned the matted hair of Lord Siva.

167. That river was shining with its crystal-clear waters whose eminence was obtained either as its exit from the holy feet of Lord Vishnu, or on account of its co-existence with the moon on the head of Lord Siva, or on account of its downward flight from the highest peaks on the Himalayas.

168. The Holy river Ganges appeared as though it was happy at the approach of this great sage towards her — She appeared to be singing through the voice of the swarm of bees, dancing with the movements of lotus flowers, wafted by the blowing

winds, smiling with the help of the white foams, and embracing with the arms of the moving waves.

169. The River Ganges was resplendant with multicolors — black due to the dark eyes of the lovely women bathing there, variegated on account of the jewels they wore, and red due to the kum kum tilak mark on their foreheads.

170. Sri Sankara had a dip in the holy Ganges and came out. He appeared like the moon, which, when Ganga flowed out of Siva's Hair, was dragged by that force, got purified by that and emerged like the full moon resplendent with purity.

171. Sri Sankara, whose body was beautifully decorated by the particles of the waters of Ganges shone like a doll made of moonstone glittering with the particles of its water caused by the rays of the moon.

172. Sri Sankara of purest heart bowed at the Holy feet of Lord Viswanatha who was worshipped by Lord Vishnu, Indra and other Gods, and lived in that holy city for some days.

Thus ends Chapter V of Sankara Vijayam by Madhvacharya dealing with "the asceticism of Sri Sankara".

CHAPTER 6

ESTABLISHMENT OF SELF REALISATION

[The preceeding chapter dealt with Sri Sankara's taking to asceticism In this chapter the author deals with his realisation]

1. When Sri Sankara was spending his days, at Varanasi, one day, a brahmin youth, well versed in Vedas, who was so self-brilliant in form that he eclipsed the luminous sun in brightness and who had lovely eyes like the lotus, came desirous of having audience with Sri Sankara, the best among preceptors.

2. This youth, a bachelor, who had a high detachment of mind and who was anxious to cross the ocean of worldly life with the help of the boat of the guru's mercy, fell flat before Sri Sankara. [sashtanga pranam includes 8 parts, the chest, the head, the eyes, the mind, words, legs, hands, ears. During the pranam all these parts should combine themselves in it. According to some the 8 are: Knees, feet, hands, chest, mind, head, words and eyes].

3. Sri Sankara, the preceptor of the Brahmins, asked the youth to get up and asked him. ' who are you ? Wherefrom do you come ? What is the reason, which made you come here boldly. Eventhough you are young you appear to have the wisdom of the aged. Your appearance depicts the manyfold forms of the Supreme Being in your single form, and even in your body there is no feeling of "I" or "mine".

4. The intelligent youth replied oh! Guru with realisation, I come from the Chola country (in South India). In the land of my birth flows the river Cauvery, which creates devotion towards Lord Narayana.

5. "In the course of my wanderings in important places, desirous of meeting learned men, I am lucky in having come to this place where, you, the great preceptor, are living I pray to you to protect me from the ocean of family life, which I dread".

6. "Oh, great preceptor! I pray that you should be all-merciful to bless me, who is afraid of the evils of worldly life, without considering my worthiness or otherwise for the same If you are to gauge my fitness or otherwise for receiving your blessings then where is the fame of your bountless mercy".

7. "Oh the Guru of the three worlds! If you would have mercy towards me, you would get the name of having been merciful to the poor and the suffering. Such a fame could not be obtained by your showing mercy to the rich — People do not praise the rains whose showers in the ocean may continue for 100 years; they acclaim its glory only when it rains on the desert".

8. "Oh! ascetic! My mind is anxious to be in the company of the learned people, who revel in the beauty of the ocean of Nectar of your pleasing messages, just like one, who would wish to play and enjoy in cool lake full of lotus and swans. So please make my mind intelligent enough for that. The

knowledge that this material world is poor, destructible and reprehensible should shine in me. For even the great men from Brahma downwards have been caught in the mesh of God of Love, not knowing what is good for themselves.

9. "That pleasure, which is derived from reaching the abode of the sun, the land of the Moon, the post of King Devendra, the house of Lord Kubera, the exalted position of God Agni, the dwelling place of Lord Vayu and 'Satyalokam' belonging to Lord Brahma could not in any manner stand comparison with the joy of non-attachment reached in the minds of those, who realise the Self on account of the faith they place in your valuable advice and follow it."

10. "To those who wish to hear your advice and enjoy it, the worldly pleasures, resembling the fruits growing from a poisonous plant, would not cause any pain. They would not give any merit to the sacrifices, which have for their aim the enjoyment with the celestial women"

11. "Even the delightful post of Lord Brahma does not attract them. The works of Sri Sankara resemble the flow of Nectar coming out of holes in the moon made by the bird 'Chakora' with its beak, anxious to quench its thirst. It is this nectar that we always seek.

12. "I pray that my mind should immerse itself in serving you, which would give happiness in this world and the world beyond, which breeds a new life of fame, which is obtained only on account of the

virtuous acts done in previous births, which destroys all the diseases of the mind, which enriches the poor and which abhors the pangs of worldly life. I pray that you should bless me to succeed in this attempt".

13. "That Lord Siva, whom the Vedas proclaim as "the doctor of doctors" has been born in your form. You, that lord are the only person to be adored by us as Guru for getting our worldly ties snapped for ever".

14. Sri Sankara gave him the *manthropadesam* of an ascetic. It is this youth who became the first disciple of Sri Sankara with the ascetic name of "Sanandana".

15. The young man was searching for a boatman to cross the ocean of life. Sri Sankara took him into the boat of asceticism and with the aid of the sails of mercy brought him to the shores. It was his great luck.

16. Further those celestial disciples of Sri Dakshinamoorthy, who preached under the banyan tree, who were born in this town of Varanasi and who had attained a detachment towards life like Sanandana also came to Sri Sankara and became his disciples.

17. What a wonder! The Guru (Sri Dakshinamoorthy) is sitting beneath a banyan tree. The Guru is a youth; the disciples are aged people; The Guru is always silent; still the disciples get all their doubts cleared have become well versed in the Sastras and are so pure in conduct as could cleanse even the

whole world. When that Sri Dakshinamoorthy has taken birth on this earth as Sri Sankara to elevate the world, those that become his disciples are realy very fortunate.

18. The great Adisesha (Serpant King) taught the use of faultless words (though the grammar known as Maha Bhashyam of Patanjali) and thereby gave pleasure to the world; (but correct words alone could not get salvation). The eminent sage poet Valmiki wrote the great epic (Ramayana) containing magnificent thoughts from his poetic fancy. But it was full of a poet's skill and creation. Sage Vyasa conceived of the string of Sutra beads (Brahma Sutras). But they were intelligible only to the learned. Sri Sankara, with his words (and works) which are free from the errors of grammar, which explain the real truth easily, which are couched in a language very easily understood by all, has elevated his readers and followers by making them realise the Supreme Being within a very short time.

19. The residents of Varanasi, the city of liberation, served Sri Sankara, who had the fame of Lord Vishnu, wearing the Sudarsana chakram He corrected their crooked ideas and made them proceed in the right path on account of his holy advices.

(It is said that Lord Siva, himself gives the *upadesam* for liberation to every one that die at Varanasi at his last moments).

20. The band of Sri Sankara's disciples appeared like the Sun with its rays, like the Lord Indra

with many eyes, and like the celestial tree (Parijata) with its manifold blossoms

21–24. One day, at noon, when the fierce rays of the sun, resembling the fire emanating from the third eye of Lord Siva, were raging severely over the sun-stones making them emit firy sparks, it looked as though the magician of a sun with his charming powers, *viz*, the rays, was spreading over the ruby-decked verandahs the variegated colours of the peacock's feather; unable to bear the sun's heat the swans took shelter under the lotus, the fish entered the deep waters and disappeared, the birds resorted to the holes in the trees, the peacocks ran and hid themselves in the caves of the mountains. At this time Sri Sankara, anxious to observe his midday ablutions came with his disciples to the river Ganges, which was resplendant with the red and blue lotuses.

25 On the way an untouchable (chandala) followed by four big dogs came near Sri Sankara. Sankara said "get away from me", to which the chandala replied.

26. "The upanishads describe the Supreme Being as non-dual, (non-differential) faultless, unattached, ever-present and real. omnicient, omnijoyous and all-prevading. It is really a wonder that we should create a differentiation in such a universal soul".

27. "Some (ascetics) hold the stick and wooden pot in their hand, wear the saffron robes on their body and speak beautifully. Though they do not

have even an iota of real knowledge yet they are able cheat the worldly folk with their external appearance".

28. 'Oh! learned man, you said 'go away from my path" Were these words addressed to the body or the soul, which is separate from the body. If you meant the body, then can there be any difference between two bodies developed with material food? What is the difference between the formation of one body and another when both of them are only the altered forms of the five senses? Oh! the greatest among the ascetics! If you meant the soul, is not the soul, which is only a witness to all actions, itself remaining actionless, only one and non-dual.

29. "How did you entertain the idea of differentiation between a brahmin and a chandala which could not exist in the Supreme Being? Is not the Sun's image reflected without any difference both in the pure waters of the Ganges and in the pot full of toddy?

30. "Oh the greatest among sages, how did the ego arise in you to tell me "I am a pure Brahman, you are an untouchable? Do not come near, get away". This differentiation arose because you did not realise that the Supreme Soul, though it has no births, is pervading through all bodies and is existing everywhere".

31. "How did you, by ignorence, forget that the great Supreme Soul, is beyond the realm of thoughts, indescribable, indestructible, without an origin and faultless in any manner? How came you to enter-

tain the idea of the "I" in this physical body which is as unsteady as the ears of an elephant.

32. "Even after obtaining the knowledge capable of leading to salvation, people get a desire to get control over all other people; Alas! Even great saints get immersed in the illusions of the Lord, who is the greatest among the magicians".

33. When he thus finished speaking Sri Sankara determined "this man is not a mere untouchable"; Sri Sankara was surprised and replied as hereunder, exibiting his own majesty,

34. "Oh! the best among men, what you have stated is true. On hearing these words from you, a realised soul, I have given up the thought that "you are an untouchable".

35. All understand the Upanishads, which are the crest of the Vedas. They control the five senses and also concentrate in the mind. There is no doubt about their deep meditation on the monoistic supreme soul. Still they do not refrain from differentiation.

35. It is my deep conviction that the great man who has realised the Self and to whom the whole world appears as the Supreme Being itself, be he a brahmin or a chandala, is to be respected.

37. He who holds the determination that by the word "I" is meant that spirit, which pervades all bodies from Lord Vishnu and other Gods with shapes and forms (Saguna) down to the small insect in the world, and not what appears to and is compre-

hended by the five senses, is my preceptor, even though he is a chandala.

38. He is my preceptor, who has a steady determination that whenever any knowledge is obtained by apprehending any object, however perishable the object may be, that indestructible knowledge alone is meant by the word "I".

[*Thus Sri Sankara clears the doubts arising in the* questions put to him. Sri Sankara has composed what is known as "Maneesha Panchakam" five verses, which contain the above reply in his own words. They are appended to this book with text and English *translation*]

39. While he was thus replying, Sankara, the great world teacher, who was well versed in all the sastras saw not a chandala in that form but, the Lord Viswanatha with the crescent moon on his head and with the four Vedas in visible forms (as dogs).

40. Sri Sankara, the greatest among saints began to entertain fear, devotion, obedience, fearlessness, pleasure, and surprise in his mind and he began to *praise Lord Siva in eight forms.*

[*c. f.* Kalidasa's Sakuntala I verse या स्रष्टुः etc. Lord Siva is said to have eight forms *viz.*, the 5 elements, earth, water, fire, air, and ether, and the sun, moon and the performer of a sacrifice].

[Sri Sankara's mind experienced fear since he he talked in a free direct manner, devotion, since he saw the absolute reality, obedience, due to the

man in him fearlessness on account of his steady knowledge of philosophy, pleasure at seeing the merciful form presented to him, surprise at the sudden disappearance of the Chandala with four dogs and in its place the emergence of the Lord Siva with four Vedas in form].

41. Oh Lord, the giver of peace, in relation to the body, I am your servant; Oh Lord, with the triple brilliant eyes (Sun, moon and fire)! in relation to creation I am part of yourself, in relation to soul I am yourself, the All Supreme. This is how I have understood all the sastras.

42. The worl-dfamous precious stone removes the external darkness by its lustre. But this precious stone removes both the internal and external darkness (ignorance and darkness). The precious stone needs a box for its safety. The jewel of Self-realisation needs no such protection. The precious stone receives brilliance by its being applied to the grindstone for polish. It is not so with this jewel, whose brilliance is natural and never artificial. Saints and ascetics do not aspire for the precious stone. But they earnestly seek to secure this jewel of self-realisation. Homage to this rare jewel the supreme Bliss, the crest of the Vedas, and the ornament of the upanishads.

43. The sastras are valuable things but if there is not the blessings of the merciful Guru no benefit can be derived from sastras. Even if the preceptor is willing to bless you, if on account of ill-luck some-

thing intervenes and you do not get the knowledge, what is the use? Even if you get the knowledge, if you do not realise the Supreme Being for which it is intended, of what use is that knowledge? Homage to that, which is the surprise of surprises, on seeing which there is nothing else to be seen and beyond which there is no surprise.

44. Having thus praised the Lord with the best of words, and with tears of joy, Sri Sankara stood with folded hands when Lord Siva talked to him in majestic words.

45 " You have reached a stage similar to mine. The strength of your penance has been tested in a very proper manner. Oh great among the learned, you are also worthy of my blessing like Sage Veda Vyasa.

46 Sage Vyasa analysed the Vedas and at my bidding he has written the Brahma Sutràs, which explain the truth about the supreme being. In that work the tenets Gautama and Samkhya schools of philosophy have been completely destroyed.

47. Some whose intellect has been affected by the ignorance of Kaliyuga, rely on two or three stray words from the Vedas and have written commentaries on the Brahma Sutras Many renowned scholars have stated that these commentaries are faulty.

48 Therefore, you, who have understood the essense of Upanishads, should analyse the Brahma

Sutras and write a commentary based on Vedas and logic.

49. Your commentary, which will be praised by Indra, the King of gods, which will be majestic and faultless, will be commended in the assemblage before God Brahma.

50. You should defeat in logical debates the scholars like, Bhatta Bhaskara, Abhinava Gupta, Neelakanta, Prabhakara and Mandana, establish the school of monoism and popularise it everywhere.

51. You should station your disciples in various places like brilliant intellectual suns to teach the public and remove their ignorance, to protect the path of knowledge leading to self-realisation; having thus completed your mission you may come to me".

52. Having mercifully stated thus, Lord Siva disappeared with Vedas. Sri Sankara, with surprise reached the Ganges with his disciples.

53. His mind which was a sea of virtues, and which after performing the regular duties was always meditating on Lord Siva, the great preceptor, desired to bring forth the commentaries for the good of the public.

54. Just as the Swans, driven away by the bees, leave the lotus plants, Sri Sankara having obtained the capacity to write commentaries, on account of the blessings of Lord Viswanatha, left Varanasi, since he could not transgress the command of Lord Siva.

55. When the emperor among scholars, who has mastered the monoistic shool of philosophy, started out on his tour of conquest, it looked as though the setting hills extended a white canopy of moonshine, the girls of directions holding the chowries in the form of moonlight.

56 He did not like any direction except the North. Hence he wanted to bathe in the holy waters in that direction and proceed to Badri. (It is said of the direction North as शान्ता दिक् - The Sruti says "एषा वै देवमनुष्याणां शान्ता दिक्".

57. The great sage went on his path of pilgrimage in the midst of very hot and very cold climate along paths both straight and crooked, full of thorns in some and clear in other places The path resembled the condition of the mind of the ignorent people.

58. Even though he knew that he (the Atman) was actionless, changeless and indestructible, yet, when he was going along with his co-pilgrims, he, Sri Sankara, followed the ways of the world and ate sweet fruits drank good water, tred the path, sat for a while, slept, and got up. (To the gnani; the actions of the body have no relation to the Supreme Soul in him, yet he moves like an automaton without the working of the mind.)

59. He walked a long distance, and in the end reached Badri, abounding in forests, where the pure Ganges descending from the Himalayas flows by its side, where the celestial damsels bathe,

60. He learnt there the meaning of the Upanishads from the Maharshis, the realised souls, analysed them and in the twelfth year of his age wrote out the beautiful commentary on Brahma Sutras. The commentary was a magnificent one easy for all readers, bringing solace to those, who were suffering from six, seven and nine causes.

They are as follows :—

The suffering due to six causes for man are:

1. Hunger 2. Thirst 3. Birth 4. Death 5. Misery and 6. Lust

They are based on seven elements :—

1. the outer skin 2. the inner skin or blood 3. flesh 4. bone 5. Juice of meat 6. marrow and 7. semen

They can be caused by nine factors :—

1. the five organs of perception (the skin, tongue, eye, ear and nose)
2. the five external organs (hands, legs, mouth, the genetals, and the arms)
3. five life winds (inhaling, exhaling, diffusing through the body, the upward breath, the wind around the navel)
4. the four mental phases (mind or thought understanding, thought of past, the 'I' feeling)
5. the five elements (earth, water, fire, air, and ether)

6 Ignorance

7 Actions

8. Love

9. Impressions on the mind of past actions causing pain or pleasure

Another interpretation of the sixes, sevens and nines is as follows :— The six are propounders of six schools of thought in philosophy *viz* :— 1. Charvaka 2. Buddhists, 3. Sauthrantika, 4 Vainasika 5. Vaibhashika and 6. Yogic.

The sevens are the different sets of philosophers 1. Gautama 2 Kānāda 3 Kapila 4. Patanjali 5. Jaimini-(based on theism) 6 One group of Sankhyas 7 One group of Mimamsakas.

The 9 are the 9 doctrines :—

1. Difference between the Individual soul and supreme soul.
2. Difference between God and creation.
3. Difference among the creation, interse.
4. Difference between the Individual souls interse.
5. Difference between Individual soul and the creation in general
6. Supreme ignorance.
7. Lust.
8. Action,

9. Impressions of past actions:— All these have been discussed, effectively met and explained in the commentary of Sri Sankara. Such was the eminence of the commentary].

61. He also wrote the commentary on the Upanishads, which expounds clearly, like a fruit on the palm, the non-dualistic Supreme soul, which has destroyed the agelong ignorance, which has six methods of analysis and teaching to explain the main ideas.

[The 6 methods are :—

1. One subject being dealt with both at the beginning and end of a treatise or talk.
2. Repetition:
3. explaining what other methods could not clear up.
4. stating the results of such an understanding
5. elucidation by stories or illustrations.
6. effective logic.]

62. He also brought out commentaries on the Bhagavat Gita, the essence of Mahabharata, and on Sanatsujatiyam, a work not easily understood by the less-educated. He wrote a commentary on the Narasimha Tapaneeya Upanishad.

63 Sri Sankara, praised by the scholars, who has learnt the greatest truth later on wrote countless philosophical treatises like "Upadesa Sahasri". People, who read these works become liberated ...

the trammels of ignorance and become ascetics with *great detachment*.

64 When the bright sun of Sri Sankara shone, the darkness of false and fallacious commentaries vanished; they were destroyed by the moonlight of his fame which destroyed the darkness of illogical interpretations.

65. The greatest among ascetics taught his disciples in the ancient methods, these commentaries, which, like a sea unemptiable by the rays of the sun, could not be destroyed by any amount of arguments of the fallacious schools of thought.

66 Sananda and other disciples, who had the good qualities of calmness and other virtues, served the preceptor, who was a bright sun to the lotus of their hearts.

67. Sanandana, not only learnt the real meaning of the Upanishads, the crest of the Vedas, but was anxious to know even the more intricate things; He was doing great service to his preceptor, was strictly observing all the commandments of an ascetic and was often immersed in deep meditation of the supreme self; Thus he became the best among the disciples.

[The observances to be strictly followed by an ascetic are dealt with in Patanjalis Yoga Sutra Part II. Sutra 32, which reads

"शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः"

which means: —

Purifying the physical body with mud, water etc.,

Purifying the mind by practicing friendship and other virtues, getting satisfied with what one gets, enduring cold, heat, hunger, thirst, pleasure and pain and such couples of opposite conditions, learning the works leading to the liberation of the soul, and deep concentration on God].

68. The great saint, Sri Sankara, showed great mercy towards this Sanandana, who had unlimited adoration for his preceptor, taught him thrice, all his works, which are the treasure houses of truths expounded in the Upanishads.

69. The great world teacher who was expounding the essence of the *Upanishads*, one day wanted to prove the unrivalled Guru Bhakti of Sanandana, against whom the other disciples entertained a feeling of jealousy. He called Sanandana, who was standing on the other shores of Ganges to come to him.

70. Sanandana thought "would not the devotion to my preceptor, who is sure to take me across the bountless ocean of worldly life, protect me and enable me to cross this river"; with a deep devotion to his preceptor, he did not question his orders but at once got into the river Ganges; the merciful river threw up a lotus at every point where Sanandana set his foot.

71. Sri Sankara, with surprise and pleasure, at his devotion to the preceptor with which he crossed the river setting foot on the lotus-blossoms, embraced him and gave him the name "Padmapada" (of lotus feet).

72. While he was teaching his disciples the art of Self realisation, the proud propounders of opposite schools of thought, like Saivaism, raised many an opposition, creating as it were the danger of a forest fire to the branches of real knowledge.

73. The great preceptor, quoted the Vedas as authorities, and met the arguments of these objectors, destroyed their pride and arrogance of learning, and also refuted their doctrines.

74. [Here the doctrines of school known "Pasupatham"—extreme saivites—are being refuted].

In your school of philosophy (Saivaism) 'liberation' means attaining the state equal to that of Lord Siva. When you say that the difference between the two (individual and the Supreme Being) is real and permanent, that kind of salvation propounded by you is an impossibility. If it is said that that salvation is possible by deep meditation you will have to admit that it has an end. Whatever is created will have a destruction. On this reasoning, the bliss of salvation according to your school of thought is liable to destruction. Therefore that school of philosophy is wrong.

75. The other contention that the qualities of the Supreme Being dawn on the individual soul is also wrong.

It is incorrect to say that qualities which have no form of existence can change from one place to another.

76. Then, possibly, you ask "the sweet scent of the lotus flowers mix with air. Even though that scent has no form it enters air; similarly why could it not be stated that the qualities of the Supreme Being enter the individual soul". Even this argument is wrong In the example cited, the sweet scented minute particles of petal dust get mixed with air and the wind when it blows carries those particles also and the air appears to be scented; the mere scent alone without being attached to any object does not go and mix in the air.

77. Further, if it is stated that the qualities of Sri Pasupathi (Siva) enter the individual soul, does it mean that some of the qualities enter or that all the qualities enter? If it is the former the aforesaid objection stands confirmed *viz*, that the quality alone could not pass from one place to another. If it is the latter, if all the qualities enter the individual soul, then it means that Lord Pasupathi has become the ignorant individual soul. If that Lord gets the ignorance of the individual soul then it means that the Lord also becomes ignorant.

78. When their doctrines were thus refuted by the spear-like sharp and logical reasoning of Sri Sankara, the arrogant and self conceited pandits gave up their pride. like the serpants, who give up their poisonous emission, when they are attacked by the air coming from the wings of Garuda.

79. The Bhagavatpada, who put to shame even Adi sesha the serpant king the exhibitor of extra-

ordinary skill in expounding things in the Mahabhashya, who was the sun to the lotus faces of his disciples, who, with the flowers of his unbounded fame bedecked the world, shone victoriously his opponents like the tiger spreading its capacity among the other animals.

[Note author's skill in diction. The last word ends as शार्दूलविक्रीडित which is the metre in which the sloka is composed].

80. The illustrious saint shone like a lion roaming in the forests of Vedanta, with the nails and teeth of sharp and intelligent logic, and causing terror to the elephants of opposing schools of Philosophy.

81 The residents of Varanasi were surprised at the great capacity of this ascetic, who was so young in age, expressed it.

82 The Pandits Bhaskara, Gupta, Misramurari, Mandana, and Guru (Prabhakara) were among the great pandits who were defeated by Sri Sankara, who showed extraordinary skill in all branches of knowledge.

83. Lord Siva who was pleased with Sri Sankara's knowledge of self-realisation, appeared before him, and directed him to write a commentary on the Brahma Sutras

84. The old cow, Vedas which had become immersed in the quagmire of illogical interpretations and which was after a long time lifted out of

it by the learned Sage Vyasa, was washed cleanly by the clear nectarlike waters of the commentary by Sri Sankara, who gave pleasure to all those that bowed to him.

85. The three worlds were enjoying the milk, the result of virtuous acts that flowed from the cow, the Vedas; that cow (Vedas) lived in the houses of the Brahmins, who were often doing great sacrifices; this cow, was thrown into the deep mire of faulty doctrines, unfortunately kicked into it by the donkeys, the atheists preaching dirty arguments. Sri Sankara, raised it and cleaned it with the waters, of his sweet words from the ocean of his commentaries.

86. The faulty doctrines are indicated below :—

Those that were opposed to the principles set out in the Vedas rejected it as not speaking the truth; some gave a different interpretation stating that it speaks about the individual soul entitled to perform religious acts; some, using sweet words, gave false meanings of the words तत्त्वमसि (Thou art that) as "you came out of Him, you exist for Him". The face of the Upanishads brightened only after Sri Sankara wrote his commentaries and gave out their correct meaning.

87. The Buddhist wanted to kill the individual soul, who according to them was a traveller. (His doctrine was that there are no two persons like the Individual Soul and the Supreme Soul). The followers of Gautama gave some life to that traveller. They negatived the theory of the original Buddhist that

the Supreme Being does not exsist and said that *it did exsit -- This School is called Nayyayikas.* The followers of Kumarila Bhatta indicated a path to the traveller. (They taught that the individual soul was enabled to enjoy the results of virtuous and evil acts of previous births.)

The Sankhya removed his sufferings. (They said he was not subjected to pain or bondage.) The philosophers who belong to the Patanjali school said that by the observance of physical postures and meditation he becomes eligible to attain the fruit of salvation (He showed the path to salvation) But Sri Sankara said that the Individual soul is the Supreme soul itself. (There is no difference between the Individual and Supreme souls. Liberation or Salvation is only remaining for ever in that Supreme Bliss).

88. The charvaka school said that the Supreme Being has been swallowed by the five elements and is therefore not visible. (There was no realisation that Supreme Being was other than the elements). The Buddhist saw the Supreme Being as different from the Individual soul but had not the courage to state it. (They said the Supreme Being had no basis) These believing in the Kānāda school said that the Supreme Being had a separate existence beyond the Individual soul. They are good men. Some others of the Samkhya school believed that the Supreme Being is not connected with the 5 elements and its characteristics; yet they did not admit that the elements are unreal. They

feared that at some later time both of them may become one. Sri Sankara, the incarnation of Lord Siva, said "you need not be afraid; the elements and their characteristics are unreal (illusory). Therefore you are the ever present Being; the so called connection for you with the elements is also an illusion. Thus Sri Sankara gave total safety or shelter to the individual soul.

89. Once the Charvaka school denied the existence of the Supreme Universal soul. Those that adopted the Kānāda school gave him false appearances and protected it. (By attributing actions of the doer and the enjoyer to that soul.) That is difficult. That universal soul was, by Kumarila, separated from the elements but was a slave of good and bad actions. The Sankhyas removed the dirt from him and made him subject to Maya (Illusion). [They gave it the position of a minister.]

Sri Sankara, Sri Siva incarnate, analysed that Supreme Being and said that it is omnicient and omnipresent and unlimited.

90. Would those that read the commentaries of Sri Sankara, which are exceptionally capable of giving the best benefit in life, get any desire to read the commentaries of others? These commentaries like the celestial creepers, yield sweet-scented flowers of fine words, and also give all that is desired while the other commentaries do not convey the correct meaning, due to the meaningless and winding construction and want of merits; they are expressive

of only the bad-luck of Goddess Saraswati (in having been subjected to use by the faulty writers)

91. Those enlightened men, who read the words emanating from Sri Sankara, which have the effect of implanting in them the real knowledge of Self would not follow the works written according to their sweet will and pleasure by those who have lost their balance of mind, affected by the arrows of the hunter, God Cupid; because they have no power to avoid the trammels of worldly life

92. If any one could write another commentary or work similar to that of Sri Sankara which defeated nectar in sweetness, then a small canal in an out-of-the-way village may become famous and equal to the Ganges on Sri Siva s head.

93. To whom does not Sri Sankara's works bring happiness — works, which gave a bountless fortune to the poor (by the invocation of the Kanakadhara Stotra there was a rain of gold in the poor lady's house), which opened the flood gates of Goddess Parvathi's beauty (in Soundaryalahari Stotra) and whose words made even the poisonous serpent harmless. (By the stotra in Bhujanga metre — Siva Bhujangam).

[It is said by some scholars that the stotra Siva Bhujangam was composed by Sri Sankara at Varanasi]

94. The flow of words of Sri Sankara were only the rain of the flowers of the celestial tree, Kalpaka.

The collection of the ideas that emanate from his works are only the rays proceeding from the celestial precious stone, Chintamani. The clear thoughts that result therefrom are those co-born with the waves of the milk of the celestial cow, Kamadhenu Thus he has created a heaven on earth for the scholars.

95. The words were sweet as plantains. Their meaning removed the fatigue; the inner meanings were indescribable. The style was sweet like Nectar. The works (Kavyas) of the saint were thus extraordinary. Even one stanza was enough to cause exhilaration to the scholars.

96. To whom did not the works of Sri Sankara give pleasure — works with a flood of well-knit words like the rays proceeding from the precious ruby stone, the source of bliss for the virtuous people — works, whose meanings have the sweetness of the honey that flows from a collection of lotus flowers and whose implied sense bear the fragrance of the celestial tree, Kalpaka.

97. Some of the logicians living in Varanasi, who on hearing the commentaries of Sankara on the upanishads became jealous of him began to criticise it foolishly. They got the same fate which was reaped by the firefly which attacks the burning lamp not knowing the results of its own action.

98. Just as the glow of gold increases by rubbing heating and beating so also Sri Sankara's commentaries increased in brilliance on account of these criticisms.

99. The commentary was like a moon emanating from the milky ocean, Sri Sankara, which gave liberation, its nectar to the educated, the gods, which with its arguments removed the darkness of ignorance in the world, and gave pleasure to the Chakora birds, the Brahmins.

100. The fragrance of this nectar spread out everywhere — a nectar, which came out of the churning of the ocean of upanishads, whose fragrance crushed the opponents but which was enjoyed by the learned, which removed old age and death, giving to all a deathless liberation.

101. The commentaries, like the rays of the sun spread everywhere, opening the lotus-minds of the virtuous, removing the darkness of ignorance, and compelling the owls of opponents to disappear.

102. The sea of Vedas was churned with the mountain of logic and the nectar, Sri Sankara's commentary, appeared; even by hearing this the cultured attained Godhood (immortality) while the real nectar that came out of the milky ocean gave the Gods immortality only by their drinking it.

103. The Ganges flowed from the holy feet of Sri Padmanabha. From the mouth of Sri Siva flowed the flood of Sri Sankara's commentary. The former flood appears to drown the person that get into it. The latter flood lifts up those that fall into it.

104. [In this sloka the author states an illustration to explain the greatness of Sri Sankara's

commentaries:—A trader in jems and precious stones goes to a village to sell his costly necklaces. They are good stuff, no doubt. But the public should appreciate its value to purchase it and they should have the ability to purchase it. If some rich philanthrophist should come forward to purchase the entire goods and distribute it free to all the villagers who are unable to purchase it themselves the trader becomes glad at his sales and not till then. The villagers wear them and feel glad. So has Sri Sankara sold the waves of the sage Vyasa].

Sage Vyasa strung the Brahma Sutra as a necklace with the beads of Logic and offered it to all. Since they were not understood (their meaning not appreciated) even the intelligent did not come forward to take them Sri Sankara, the philanthrophist gave free donations of his commentaries to the public. When they appreciated its meaning and value they got a desire to own it. They read the Brahma Sutras and enjoyed it. This resembled the public of the village getting free donations to enable them to purchase the necklace. Sage Vyasa also beame glad since his work was appreciated and made useful to all. The trader becomes glad only if he sells all his wares. All this became possible only with the magnanimous donation by the rich man; Such was the wonderful generosity of Sri Sankara.

105. Certainly those that have the good fortune to make a special study of Sri Sankara's invaluable commentary will not have a next birth—commentary, the result of the penance of scholars,

a garland of Jasmine to the locks on the head of the majestic damsel Veda, which is the sprouting of the results of unlimited virtuous acts of the residents of the mighty city of Madhura, (*viz.*, the Brahmasutras of sage Vyasa,) and which is the treasure-house of endless pleasures of the goddess of speech.

106 Sri Sankara's works, which served as the churning mountain, Manthara, in the ocean of Vedas, shines, to the great pleasure of the learned, showing the clear path, with the sunrays of good logic, to those, who, due to the darkness of ignorance created by the faulty and petty schools of thought, have lost their vision.

107. The philosophy of Vedanta, leading to the liberation of the soul, resurrected by Sri Sankara Bhagavatpada, the emperor among the ascetics, spread far and wide throughout India, up to Rameswaram in the south, where the bridge was put up to mark the limit of the sea, up to the mount Meru in the north, whose peaks have been bent by Lord Siva at the time of the destruction of the Tripura asura, up to the eastern hill, where the sun rises, and up to the western hill, where the sun sets.

Thus ends the VI Chapter known as the establishment of the philosophy of Vedanta in the book Sankara Vijayam written by Sri Madhava

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CHAPTER 7

MEETING SAGE VYASA

1. One day when Sri Sankara was explaining to his disciples the Sutras and the commentary relating to the body and its concept and clearing all their doubts the sun rose to the top of the sky.

[Sutras are the body: – There are three bodies' the physical, the subtle, the causal frame. That which has a desire to it and lives in it is called the 'jiva' or individual soul. That science, which teaches how to create happiness, is called Sareeraka sutra].

2. When the disciples got tired after arduous study, the preceptor got up At that time, an old Brahmin appeared and asked "Who are you? What is it, which you are teaching to your disciples?"

3. "The disciples said" He is our preceptor. He is our God He has understood the inner meaning of all the upanishads very well He has an unobstructed capacity of the mind. He has written commentaries on the Sutras relating to the concept and utility of the Body. He has destroyed the theory of differentiation (between man and the Supreme soul).

4. Then the old man turned to the commentator, Sri Sankara, and said "These persons say that you are the commentator. It is surprising Let it be. Oh! ascetic. If you have understood the meaning of the Sutras well, would you, mention one of the Sutras of that great sage".

5. Sri Sankara told that great scholar. "Pranams to the great men, who have understood the meaning of the Brahma Sutras. I have no confidence that I have understood the meaning of the Sutras well, yet I will give the answer to any question, which you may put me",

6. The old man said to Sri Sankara "Then, if you have understood the meaning of the Ist sutram in Chapter III of the Brahma Sutras, explain it".

7. Sri Sankara said "When the individual soul loses this physical body he goes to another world with the subtle body. This subject is also explained in the Thandi upanishad in the form of questions and answers between the sages, Gautama and Jaivali.

8. On hearing the meanings of the sutras as explained above, the clever old man attacked the conclusions with many arguments, which would surprise even the greatest of scholars.

9. The old gentleman also analysed his objections enumerated them and substantiated them with arguments of a thousand fold. This controversy between the two, resembling Sages Brihaspati and Adisesha, lasted for about eight days.

10. *Sri Padmapada, who was sitting by their side* studying the contestants, the old Brahmin and the great ascetic, said "This brahmin is the same person as Sage Vyasa, who has understood the subtleties of philosophy".

11. He (Padmapada) said "Oh! Sri Sankara, you are Sri Sankara Lord of Mount Kailas himself. Sage Sri Vyasa is Lord Narayanan himself. If you two are to debate like this what should a servant like me do?"

12. On hearing these illustrious words of Sri Padmapada, Sri Sankara bowed to the old gentleman with folded hands, became anxious to see the author of the Brahmasutras in his real form and began to praise him.

13. "Are you not that great Sage Vyasa (Krishna-Dwaipayana) wearing the brilliant matted hair resembling a crown, shining like lightning, with the body having the splendour of the dark rain-laden clouds, having a clean holy thread, wearing the deer-skin on the body and having the capacity to remove all the ills of the age of Kali (Kali era).

14. I am the author of the commentaries explaining your Brahmasutras. If you are so pleased, I pray that my faults may be condoned and you may bless me with your real form.

15. Even when he was saying so, Sri Sankara saw before him the Sage Vyasa, with the lots of matted hair shining like a heap of gold, with body resplendent with the grace of the dark clouds surrounded by streaks of lightning and explaining his teachings with the chinmudra, (holding the thumb and fore-finger collected together).

16-21. [In these slokas the author gives us a pen-picture of Sage Vyasa. The details are so

clear that we can get a picture in our minds for prayer to that great sage, who is in the line of our Gurus].

Sri Sankara, with his disciples, saw and welcomed the great preceptor of preceptors, Sage Vyasa, who was presenting himself in brilliance, putting to shame the brightness of even the moon closely shrouded by the dark night, whose splendour of the body. resembled the tamala (green) tree, who was holding in his hand the pot made of moon-stone, who was truth-incarnate in a human frame, who was wearing a necklace with 27 beads, as though to indicate that he has promised to satisfy the prayers of the 27 stars in the sky, who pleaded with the sage to make the family of the moon, their husband, grow in numbers, who, with the lion's skin on his body, holy ashes (Vibhuti) on his fore-head, matted hair on head, and the garland of beads (Rudraksha) on his neck, exhibited his fitnsss to be seated along with Lord Siva, who, with the spear of Advaita subdued the wild elephant of ego, who, with the strings of his Brahma Sutras tied the cows, the selected passages of the Upanishads, to the pillar of his sastras, who was surrounded by the famous and well-versed, disciples, who was quenching the thirst of all by the grace of his sweet nectar-like looks, and who was the *Emperor among those that had controlled their senses.*

22. Sri Sankara with his sishyas, approached him with reverence, prostrated at his feet with all respect and humility and addressed him, the son of Satyavathi.

23. Oh! Dwaipayana, (born on an island) welcome to you, on account of meeting you, all my virtuous deeds have borne fruit It is becoming of you to give darsan to such an humble person. For, your vow is to help others.

24. Oh Sage, the 18 Puranas, containing the precepts of the Vedas were compiled by you. Who is there in this world, who has the capacity to put together two verses containing a good sense?

25. You have analysed the sea of Vedas, which was in a state of confusion and divided them into four parts and further sub-divided them into many branches (शाखा:) anticipating as it were that the Brahmins, who are born in this age of Kali, would be lazy, ignorant and incapable of understanding the meaning of the Vedas in its original form.

26. You foresee the future; you know the present; the past is not unknown to you. If you have not known these, how can you write about the history of the past, present and future?

27. The illustrious moon, the Mahabharata, which illuminates the mind, removing the darkness of ignorance relating to the physical, subtle, outer and inner aspects (of man) arose from the grand ocean of your noble self (while the celestial moon removes the darkness making visible only the physical body this moon of Mahabharata causes illumination even inside the mind).

28. The four Vedas, its six branches (the science of proper pronunciation and the laws of euphony,

Real and Universal, without an inside or an outside, who is ever-existing, all-knowledge and all-bliss.

32. The great realised Soul Sage Vyasa, thus praised, sat in the seat of honour given to him. Then he addressed the saint (Sri Sankara) who bowed before him.

33. "You have attained our stage (the three Lords). I understand the depth of your knowledge. You give me pleasure like Sage Suka. Oh intelligent man, you need not go round with your disciples as before".

34. "Oh! saint full of calmness! I heard in the assembly of Lord Siva from the mouth of the great souls there, that you have written the commentary on the Brahma Sutras. I became glad and I wanted to see you and hence appeared here.

35. Sri Sankara, the moon of the ocean of the school of Sage Suka, was very much pleased on hearing the words of Sage Vyasa. It looked as though his joy came out of his body in the form of thrills (hair on ends). He then addressed the Sage, full of penance shining like the rain-laden clouds.

36. Oh Lord! when great saints like Sumanthu, Paila and others are your disciples how am I, worse than a blade of grass, fit to be considered as an object of grace. Still, you have shown mercy towards this poor being.

37. Oh great preceptor, worshipped by great saints, I feel ashamed to have had the courage to write

a commentary to your Brahma Sutras, like offering a pooja-lamp before the blazing Sun.

38. *I pray to you to be merciful to correct the* wrong words in these commentaries written with an amount of boldness by me, a person of mediocre ability, who is your disciple in the fourth degree 1. Vyasa, 2. Suka, 3. Gaudapada, 4. Govinda Bhagavatpada, 5 Sri Sankara.

39. Sage Vyasa took with both of his hands with great reverence the commentaries from Sri Sankara and perused all portions of the work which was excellant in style, diction and meaning.

40. Sage Vyasa praised the greatness of the commentary, which explained the inner meaning of the Sutras in his (Sankara's own words, contained all the arguments for and against each point of discussion, based on the text of the Sutras in a logical manner.

41. 'Oh! Young man! It is not rashness or temerity on your part to write the commentary when you have been taught by your preceptor But it requires great boldness to say that the mistakes in it should be corrected".

life and became an ascetic, like the Sun cuts off the dreary darkness. would not become *subject to the* result of illusions. You are a great person, who knows everything.

44. There is none other than you, who is capable of writing a commentary on my Brahmasutras, which contain many views involving deep ideas.

45. Who has the capacity to appreciate the real import of the Brahmasutras, which are not easily understandable? Scholars say that the difficulty of the commentator is as great as that of the author of the Sutrás.

46. *Even the all-knowing and all-powerful God* would not be able to understand my mind and bring out the real meaning of the Sutras in the form of a commentary. The path of the Vedas has been wrongly interpreted by the followers of the science of logic and the science of rituals; can any one other than those, who are incarnations of Lord Siva correct such an interpretation as faulty ?

47. [In sloka 30 above Sri Sankara praised Sage Vyasa as the Lord Vishnu. Here Sage Vyasa praises Sri Sankara as Lord Siva Himself.]

Lord Siva, whose abode is in Mount Kailas, got angry when he burnt God cupid, and the Demons of Tirupura. But you, without allowing any sort of anger even to approach you, were able to obtain the the same result (controlled Cupid and the forces of worldly passion) Lord Siva had only one phase of the

moon on his head. But you have all, the phases, the arts, in your mind (कला means, a phase of the moon; 64 arts).

Note the double meaning:

गिरिजया – by Parvathi daughter of mountains

उपहितस्वरूप – embraced form

गिरे – In the works on Vedanta

जया – by the resplendent soul

उपहितस्वरूप – form pervaded with

48. Countless scholars have written commentaries on the Brahma Sutras. Many may also do so in future. But none of those can bring out what I actually meant in them (except yourself).

49. May you conquer the schools teaching differentiation and spread the doctrines of monoism every where; may you establish in this world the great works on Advaita, which abound in their classification of (1) subject (2) the benefit (3) the fit person to follow it and (4) the connection between the works and the learner. (Every great work should have these four component parts in it) I will go wherever I please (without any anxiety).

50. Sri Sankara said "The commentaries have been written; they were taught to others; many divergent schools of thought have been well refuted therein. What is there which I have yet to do? (I think there is nothing)

51. Oh, the lover of the virtuous! Pray remain in the Manikarnika Ghat for one muhoortam time (48 minutes). It is for this that I have been praying for a long time. I will now cast off my body which has to be discarded at the end of life.

52. Hearing these words of Sri Sankara, Sage Vyasa thought a while and replied, " There are still some great scholars in the world, who have not yet been conquered by you ".

53. Oh man with a steady mind ! you have to live in this world for some more years to conquer them. Otherwise the learned men could not retain their desire for liberation, nor follow the proper path to reach it, like a motherless child would find it difficult to retain its life.

54. Oh, foremost among realised souls ! The happiness, which I have got by looking at the various portions in your works, which contain clear and golden truths, make me give you a boon.

55. Oh son ! you had only 8 years as per your fate. On account of your intelligence in taking to asceticism you got 8 years more. Further on account of the grace of Lord Siva you had a further life of sixteen years The commentaries written by you will last for ever as long as the Sun and Stars exist.

56. I wish in your life-time, you conquer those opponents of monoism, by destroying their arrogance with effective arguments and make them give up their dualism and bring them round to the path of monoism.

57. Sri Sankara, who has cleansed the entire world, told Sage Vyasa 'Oh' learned saint! On *account of your Brahmasutras my commentaries* become popular. (Sri Sankara refers to the common saying "the thread shines on account of the flowers" and says that it is reverse in this instance in which the thread causes the flowers to shine.)

58. Thus saying Sri Sankara fell at the feet of Sage Vyasa. Sri Sage Vyasa, who has controlled the senses, blessed Sri Sankara with a boon.

59. When the great Sage Vyasa disappeared even Sri Sankara the realised soul, felt sorry. Is not the separation from such merciful great men, of faultless fame, who are capable of removing the anxiety of their mind, really unbearable?

60. The *intelligent King among ascetics, who was* able to bear the separation since he was able to keep in his mind the form of the Holy feet of master, decided to go out on a conquest tour in accordance with the orders of his master (Sage Vyasa).

61. The great saint desired that Sri Kumarila Bhatta should write the glossory on his commentaries and hence proceeded south towards the Vindhya mountains where lived the Sage Agastya. (Vartika= glossory in Verses).

62. Then Sri Sankara, who was well versed in the intricacies of the Vedanta philosophy and was capable of refuting all other schools of thought, which oppose it, wanted to conquer, in debate, the

great. Kumarila, the guardian of the school of ritualism. *With this object he proceeded first to* Varanasi.

63. He went to the river Ganges, which makes those *that bathe in it black and fair, as though to* make them get the colour of Lord Vishnu, and Lord Siva, and which joins with the river Jamna which destroys all sins, which shines at Prayag (the confluence of Ganges and Jamna - Allahabad) and which grants all the four desirable objects of human life. (Purushartha)

64. At Allahabad (Prayag) the river Jamna, which is usually running fast, lowered its speed, as a fast walking woman would reduce her speed to meet her friend on the way; on account of the confluence with Ganges the quantity of water increased at that spot.

65. That confluence of the rivers shone with the swans at one place, seeming to reside there anxious to acquire spotless brilliance, with the Chakra bird-couples at another place, appearing as though they wished to learn the art of living together from the white water lillies (which blossom with the moon).

[The Chakravaka bird would not bear any *separation from its love, as the lillies and the moon* love each other and are inseparable].

66. They reached the place, where people who bathe get a divine body, immune to any disease, live in heaven till the sun and moon shine, and enjoy all the heavenly pleasures.

But you make even the people, who have no attachment for any thing in their mind, great among the wicked. What conduct is this? Really strange. This is against your line of conduct.

[There is a double meaning for the word: धूर्तवितंसयन्ति (1) make them foremost among the wicked (2) make them one wearing the (धूर्तं) flower of Dhathura on the head, *viz.*, Lord Siva]

71. The King among ascetics thus praised the confluence of the three rivers, tied the saffron cloth in his waist, held the ascetic's stick in his hand got ready to take bath in the river by chanting the special manthra known as Aghamarshana.

[Every one who takes his bath any where should pronounce this manthra and then only bathe. It is supposed to remove the sins as the word itself indicates]

72. Even though the great ascetic had no desire for worldly acts nor its results, yet for the sake of teaching the people of the world, by his own precept, he, with his disciples took bath in the confluence of rivers. At that time he thought of his mother, who had suffered very much by bearing him in her womb and by bringing him up with difficulty.

[*It is said in a Sanskrit proverb:—*

"कुलं पवित्रं जननी कृतार्था विश्वंभरा पुण्यवती च तेन ।
अपारसंवित्सुखसागरेऽस्मिन् लीनं परे ब्रह्मणि यस्य चेतः ॥"

By one, whose mind gets lost in the Supreme Bliss his family becomes purified, his mother becomes

[It is said in the Vedas that people who bathe in the confluence of the white Ganges and dark Jumna go to heaven].

67. Sri Sankara, went to this confluence, which is described as black and white by the Vedas, which have no beginning or end; He descended into the river Ganges which is joined by river Jumna, as though with respect. Sri Sankara said:

68. Oh Divine Ganges! why do you, who has become angry against that Lord Siva, the destroyer of Tripura, in whose matted hair you were caught, create hundreds of such forms? If you do so, would you not become entangled in their matted hair also? Oh the dull witted never do know the results of their actions (Letters ड and ळ are often used one in the place of the other. जडप्रकृति means dull witted while जळप्रकृति means 'of the water').

69. Oh the celestial river! you are possessed of virtuous acts (to make others also virtuous). Why do you receive the dirty bones? Ah! mother! Now it is very clear to me. You are keeping them to serve as ornaments for those that bathe in your waters when they attain the form of Lord Siva. (It is common belief that if the bones of the dead are immersed at the confluence the dead attain the form of Lord Siva).

70 On account of your contact you are able to make people, who have become dull-witted on account of their attachment to sleep, give up their dullness and become gods. This is proper indeed.

But you make even the people, who have no attachment for any thing in their mind, great among the wicked. What conduct is this? Really strange. This is against your line of conduct.

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By one, whose mind gets lost in the Supreme Bliss his family becomes purified, his mother becomes

blessed and would not be reborn. The land becomes virtuous by him. In this instance Sri Sankara, who was doing a very holy act of taking a bath in the confluence of the three rivers thought of his mother and she really gets the benefit of this holy act A son does the greatest service to his mother by thus going away from her, becoming learned and keeping up his promise to her that even from a distance he would bring her good by getting his Guru's grace. During his stay in Varanasi Sri Sankara quells his opponents. bathes in the Ganges and at this time *thinks of his mother*].

73. He quickly finished his daily rites and sat under the tall tamala trees on the banks of the river enjoying the cool breeze. At that time he happened to hear some news about the outside world.

74-75 " He, who, to save the virtuous and great, fell down from the top of the hills and proved that the Vedas are eternally true, with whose efforts the Gods in Heaven got all the offerings at the sacrificial fire, (which had been denied to them by the Non-believers), who has well understood the real meaning of the Vedas—such a great man has boldly on account of his faith in God, immersed himself in a pit full of burning husk for the sake of purifying himself from the effect of the sin of his ingratitude to his preceptor.

76. " He has learnt all the mantras in the Vedas He knows all the intricate details of the science of rituals and actions. He has refuted all the bad

faiths of the wicked people. He has installed in the three worlds the institutions of his fame".

77. On hearing this news Sri Sankara, the preceptor, quickly proceeded to the spot where Kumarila was battling with death having put himself voluntarily into a fire-pit filled with chaff and surrounded by eminent disciples like the great teacher Prabhakara, standing reverentially with folded-hands, and eyes filled with tears.

78. Sri Sankara saw Kumarila, with his body being gripped by the fire with heavy smoke, and with the glow in his face reduced like the lustre of a frost-bitten lotus.

79. Kumarila, who has saved the path of the Vedas after having conquered the Atheists, and who shone with the brilliance of fire, saw before his eyes Sri Sankara, who had the power to remove the effects of past evil acts even by his very sight.

80. Even though he had not seen Sri Sankara personally he had heard about him; that such a Sri Sankara appeared before him, caused him extreme joy. He directed his disciples to show him all honours. Sri Sankara, the great teacher, accepted the respect shown to him.

81. After accepting the honours shown to him and pleased with the same, Sri Sankara showed his commentaries to Kumarila. Even the faultless composition gets popularised only when it is examined by great men.

82. Kumarila felt very glad after reading the commentaries and told Sri Sankara, the learned preceptor, "Oh lord! In the world people are all petty minded and jealous One who knows everything shines without that pettiness."

83. "Oh! scholar, even for the I Chapter of your commentary, which is the preface to your works, a glossory with eight thousand fine words should be written. If I had not undertaken this vow (of self immolation) I would have gladly undertaken to do that work and written a good glossory to your work"

84. "It is rare to get a sight of great people like you. And it is rarer at such moments. It is only the result of many virtuous deeds in my past birth that has brought you to my presence."

85. "For those that are immersed in the worthless sea of worldly life a contact with people like you should be desired. There is no path other than that (to deliverence)

86. "I have been desirous of having your Darsan for a long time. (At least I had that good luck today). To the people in family life all that they desire would not be possible of achievement.

87. "Time sometimes brings together things we desired and takes away things we do not. Hence I think pleasure and pain are due to time.

88. "The path of Theism has been well established by writing good works for the protection of the Vedas. The arguments of the logicians have been

refuted. The pleasures of world have been enjoyed. Yet I am unable to prevent the run of Time (death).

89. [Here Kumarila gives the reason for his committing self-immolation viz., Denial of the existence of God and ingratitude to the teacher]

"From the vedic texts (like ईशानो भूतभव्यस्य) and *reasoning I refuted the theory of the school that said* "God exists". I pleaded like that to establish my theory that the Vedas were not the creation of any individual but appeared by themselves and therefore are self-reliant It was not my intention to deny the existence of God, without whom the world can never exist. Still I had to build my arguments as above (This is one crime committed by me. The second sin is stated in the next few verses).

90. "The path of Vedas has been destroyed by the Buddhists. I tried to conquer the Buddhists and save the doctrines, which have been in existence from time immemorial.

91-92. "The disciples of Buddha went in a body to the king's chambers and wanted to get the palace and other things under their control. So they said "The king belongs to our school of thought, the country belongs to us; all of you should adopt our school of thought. Do not support the path of the Vedas. *Since its dictates are mutually contradic*tory and since they say that the physical appearances are not true. Such Vedas could not be reliable". There was no end to all this.

93. "I argued against them, who were the opponents of the Vedas. Yet since I did not know the intricate points of their doctrines I was unable to successfully refute them in the debates. It is only when you properly know the basis of the doctrines of the opposite side that you will be capable of meeting them.

94. "Then I got into their homes and learnt with reverence all their doctrines The sharp witted Buddhist abused the philosophy of monoism.

95. "Then suddenly tears rolled down my eyes. Those that were sitting closeby noticed this. From that day they lost their confidence in me and their suspicion deepened.

96–97. "The Buddhists met and decided "This man is a Brahman capable of maintaining our opposition. He has entered our home and is learning our doctrines. We should drive him out of this by some trick. He is not a fit person to be retained here". Having come to this conclusion they pushed me down from a high storey. I was terribly afraid to fall.

[In this is hinted that the Buddhists, though they preached 'Ahimsa' did not observe it themselves]

98. I was pushed down many times by them. Afraid of my life I cried "If the Vedas are true I will survive even if I am pushed down from the house tops". Without any injury I used to get up every time and go upstairs. It is only the faith I reposed in the

Vedas that was responsible for my being alive in spite of the fall.

99. "Since I used the word 'if' indicating a doubt when I cried "If Vedas are true" and since I learnt the Buddhist doctrines in a deceitful way and since I fell down from a great height I lost one of my eyes. Is this not due to fate?

100. "He, who has taught even one letter becomes the respected preceptor (He should be respected and not cheated). While it is so what should we say about a teacher, who taught me a whole science. I have refuted the doctrines which I learnt from the Buddhist preceptor. Hence I have committed a great sin to my Guru.

101. "Thus, having learnt their entire doctrines from the Buddhist preceptor, Sugata, I managed to destroy all the followers of that preceptor. I relied on the science of ritualism propounded by Sage Jaimini (called Poorva Mimamsa) and established by arguments that 'there is no God'.

102. "Oh. worshipful master! For the expiation of the above two sins I have voluntarily got into this pit full of fire. The expiation of the Sins caused by this self-immolation has become accelerated on account of my getting your august presence before me.

103. "Oh Saint! I was told that you have written a commentary on the Brahma-Sutras. I wanted to write a glossory for the same. But what is the use of speaking about it now?

104. "I know that you are the incarnation of Lord Siva, having taken this human form for the benefit of the Theists to establish the philosophy of monoism and to give the learned the liberation of the Soul, which is the noblest aim of life. If I had your gracious presence already and earned the utility of having my eyes, I would not have undertaken this kind of self-immolation to expiate my sins. (since your presence itself would have got me that expiation).

105. "Oh Lord! I have entered this pit-fire for wiping out the results of the above two sins. While I have written the glossory for Sabara's commentary I was not fortunate in writing one for your commentaries and earn fame by the same".

106. "Sri Sankara then told the smiling Kumarila. "I know that you are the incarnation of Lord Muruga, who has been born in this world to refute the school of the Saugates, who preach doctrines which are against the meaning of the Vedic texts". (Saugata is a class of Buddhists).

107. "There is no room to think that any sin is attached to you; yet for the sake of establishing the proper code of conduct in the world you have undertaken this vow of self-immolation. Oh! greatest among men! I will sprinkle the water from my wooden pot on you and relieve you (from this fire). You may write a suitable glossory to my commentary".

108. Hearing these words of Sri Sankara, who was a jewel among the learned, the greatest among the realised, the foremost among those possessing

the wealth of patience, Kumarila, the virtuous lord among scholars, again addressed him (Sri Sankara).

109. "Oh! Praiseworthy! I would not undertake any act, which is improper in the eye of the world. It is highly befitting of you, to have expressed these kind words in my case. Virtuous men find out virtues even in the crooked minded people like an efficient archer, who controls even the bent bow with a bowstring.

110. "Oh! learned Sri Sankara! With the benign grace of your looks you can bring a person back to life even long after his death But if I give up in the middle this vow of expiation mentioned in the Vedas, would I not become the object of attack from great virtuous men? I do not like to do so.

111. "Oh Lord! I know your greatness. It is nothing surprising that you are capable of rescuing me, when you can create the whole world after destroying it.

112. "Oh! Prince among ascetics! I do not want to give up the small vow that I have undertaken. I pray that you, may be pleased to initiate me into the 'Taraka' manthra (Name of Sri Rama) and save me.

113. [Knowing that Sri Sankara has come to conquer him in debate and thus establish the supremacy of the philosophy of monoism Kumarila says thus.]

Viswanath of Varanasi. Hence I pray that you should initiate me into the Taraka mantra

119. "Oh Lord! with artless mercy, please stay here for forty minutes. I will die looking at your frame, which even the great aspirants (yogi) are not fortunate to get."

120. The all-merciful world preacher gave upadesam (initiation) of the Self brilliant Supreme Soul to Kumarila, removed his external and internal darkness and desired to reach the house of Mandanamisra at once.

121. Then Kumarila Bhattapada reduced his speech and having been initiated (into the great) by Sri Sankara, the greatest among ascetics and a world teacher, realised the indivisible Supreme Soul, gave up the ideas of 'I' and 'mine', became unattached to everything and reached Vaikunta, the land of Lord

"Oh! worshipful master! If your theory of knowledge alone as saviour should spread in the world you should conquer Mandanamisra. who is the foremost among scholars (of that school) If he. whose fame has spread out in all directions, is conquered, then all the other school of thought would be deemed to have been refuted.

114. "He is always proclaiming the path of action and is known in the world as Viswaroopa. He comes of a high family He is very much interested in doing the sacrifices described in the Vedas and is immersed in the worldly path of action (Pravrutti) as the goal to realisation.

115 "He is by nature not interested in the path of renunciation. He should be conquered' if he is so conquered then your desires will be fulfilled. Therefore please proceed to him without delay.

116. "His wife who is known by the name 'Umvekar' in the public is called by the relations as 'Umvai'. She is Goddess Saraswathi, who has been, for some reason, cursed by the angry Sage Durvasa and so is born in this form on earth.

117. "That Viswaroopa is more learned than me in all the sciences Oh gentleman! full of the wealth of patience, appoint the wife of Viswaroopa as the umpire and conquer him in debate.

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Thus ends the VII Chapter, known as the discussions between Sri Sankara and Sage Vyasa and other great events in the book, the abridged Sankara Vijayam written by Sri Madhavacharya.

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CHAPTER 8

THE DISCUSSION BETWEEN SRI SANKARACHARYA AND MANDANAMISRA

1. Then Sri Sankara, the great teacher, went by air desirous of meeting Mandanamisra, and reached the town Mahishmati adorned by its occupant Mandanamisra.

[Mahishmati is identified as Saharsa near Dharbhanga in Behar state].

2 He was surprised at seeing the high fort walls of the city, shining like precious stones and went by the air-route like Lord Vishnu and got down in the flower garden situated on the outskirts of the town. (Tradition has it that the great Sage Parasurama-an avatar of Lord Vishnu went to Mahishmati town and conquered the King Kartaviryarjuna there.)

3. The cool breeze of the river Reva, passing through the blossomed lotuses, and mixed with the cool sprays of the waves of the river, and which moves the group of tall trees on the river-banks, helped Sri Sankara, the commentator, by blowing on him and removing his fatigue.

4. He took rest for sometime in the garden, and when the sun reached the top of the horizon finished his daily ablutions and was walking towards the house of Mandanamisra, when, on the way he met the women servants of his household.

5. He asked the women, who were going for fetching water "where is the house of Mandanamisra?" They also gladly replied the brilliant and attractive Sankara.

6–8. Oh learned scholar! where the she-parrots interned in cages hanging outside a house discuss "Vedas are proof by themselves" "No they get proof because the Vedas have been uttered by the Lord". 'Good and Bad actions alone cause results". "No. It is not the acts that cause the effect but *it is God that grants the results*". "The world is permanent". "No, it is not permanent It is perishable", Know thou, then, that it is the house of Pandit Mandana.

9. Hearing these words with respect and surprise he identified the house, found the outer door of the house bolted from inside, and that he could not enter by that way. He used his mystic powers, got into the house through air, and stepped inside.

10. Sri Sankara, the great ascetic surveyed the entire house of Mandana, which was an ornament to the world The house resembled the abode of God Indra, brilliant and shining with the victorious flag, wafted by the winds.

11. He entered the house. and saw the great scholar Mandana, who was shining with the brilliance of cultural greatness equalled only by the lotus-born Lord Brahma.

12. He saw Mandana, cleaning the holy feet of Sages Vyasa, and Jaimini, whom he was *able* to bring

there, on account of his penance, for the conduct of a ceremony performed by him as per the sastras.

13. The great philosopher, Sri Sankara, got into the house by air and reverentially approached the Sages, Jaimini and Vyasa and was also gladly welcomed by them.

14. Pandit Mandana, when he saw Sri Sankara get down from air and stand by the side of the Sages Vyasa and Jaimini, without a tuft or a holy thread (with only knowledge for a tuft or a holy thread) found that he was an ascetic and became very angry, though he (Mandana) had very much imbibed the science of ritualism.

[As per the sastra, one who performs the ceremony and the Brahmins who are fed there should not get angry at that time].

15. Among the two great persons, praised by the scholars, one, wedded to home life got angry; the other greatest among the ascetics, felt glad in his mind. The following conversation ensued between these two persons.

16. Mandana :— कुतो मुण्डी - Wherefrom the shaven head - or Why? कुतः means also "How far?" Sri Sankara took this meaning and said "आगलान्मुण्डी" I have shaved up to the neck.

Mandana — पन्थास्ते पृच्छयते मया- I am asking the route.

Sri Sankara :— किमाह पन्थाः - What did the route tell you!

Mandana :— त्वन्माता मुण्डेति – (angrily) " Your mother is a widow ".

Sri Sankara :— (Smiling) तथैव हि – " It is correct ".

17. For :— Oh! Mandana! You asked the route. Route gave you a reply. When that route addressed you and said " Your mother " the word 'you' would not refer to me, who is not the questioner. (It refers only to you).

18. Mandana became still angry and said:—"अहो पीता किंनु सुरा - Oh, What an ill-luck? Had toddy been consumed ? "

Sri Sankara (Smiling) ' नैव श्वेता यतः स्मर - No. Toddy is not yellow but white. Think for a while ." (पीता means yellow; "got consumed". If it is taken as derived from verb पा – to drink).

Mandana : –(without reducing the wrath) " किं त्वं जानासि तद्वर्णं ? – Do you know its color ? "

Sri Sankara :—(without reducing the smile) " अहं वर्णं भवान् रसं – I know the color and you its taste. "

19. (*Mandana getting more angry*)

मत्तो जातः ... ...

Having taken intoxicating drink he is talking incoherently. (Mandana ceased to address Sri Sankara directly but indirectly in a disdainful manner).

Sri Sankara (still smiling as though trying to control the anger of Mandana).

[मत्तः means 'drunken' and 'one who has been born to me', Sri Sankara took the latter meaning and said:]

"सत्यं ब्रवीषि पितृवत्त्वत्तो जातः–*You speak the truth*; the son born to you is an addict to intoxication like *you and talks incoherently.*"

[Then Mandana gave up criticising the individual and began to speak ill of the order of life (asceticism)].

20: "Oh! Wicked minded! You are wearing rags, which even an ass would refuse to bear – was the tuft and holy thread a weight for you?"

21. Sri Sankara replied:—

"Oh! mean minded man (mean because even when man is disgraced by woman he still loves her and is therefore worse than an ass) I am wearing the rags, which even your father could not carry (*Even your father was not fit to become an ascetic*) The tuft and holy thread are an unnecessary weight to the Vedas' (Vedas praise asceticism, which discards tuft and holy thread. If one still wears them it is only a burden according to the Vedas, a fault which I did not want to commit and disobey the command of Vedas).

[Hearing these words which meant that the knowledge of the Supreme Being could not be obtained other than through asceticism Mandanamisra said].

22. "Ah! It is clear. Look at the great realisation of the man, who has no capacity to marry a woman according to the Scriptures and protect her, who gives up that code of life and takes some disciples carrying heavy loads of books and says that he is going to protect them (disciples and books)".

23. Sri Sankara:—

"Brilliant is the sense of duty of one, who leaves the abode of the preceptor, lest he should have to lead the eternal life of a bachelor there, serving the teacher, who becomes lazy, goes away from the teacher's abode and does service to the woman".

24. [with bountless anger Mandana replies:]

"You lived in the womb of a woman. You were brought up by them. You are scolding them. Oh! ignorant man! Your ingratitude is surprising".

[Sri Sankara now attempts to analyse things and indicate the truth so that Mandanamisra may get a detachment towards life].

25. "Oh! The most ignorant man, you are exhibiting carnal love and enjoyment with the breed of woman, whose milk you drank and from whose body you took birth".

26. Mandana:—

"The Vedas say 'वीरहा वा एष देवानां योऽग्निमुद्वासयति' meaning 'He who gives up the sacrificial fire commits murder of the valourous' So you, who has voluntarily

abandoned the sacrifices in fire, has committed that great sin".

Sri Sankara —

[असुर्या नाम ते लोका अन्धेन तमसावृताः। तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः॥ अन्यथा सन्तमात्मानं योऽन्यथा प्रतिपद्यते। किं तेन न कृतं पापं चोरेणात्मापहारिणा॥ says the Upanishads. That means, those who commit suicide get into the world of Hell, which is dark without any light and which are fit only for the demons. He is a thief, who thinks that the physical perishable body is the Supreme Being which is All-Bliss; He becomes fit to suffer the results of all evil actions].

"You, who do not know the reality of the Supreme Being, will suffer the results of suicide".

27. Mandana :— (angrily)

"How did you cheat the gate-keepers and enter like a thief?"

Sri Sankara :—

"How did you dare take your food like a thief without giving it to the ascetic?"

[The smritis say : यतिश्च ब्रह्मचारी च पक्वान्नस्वामिनावुभौ। तयोरन्नमदत्त्वा तु भुक्त्वा चान्द्रायणं चरेत्॥ The Brahmachari, following the first order of Hindu Society, and the ascetic, following the fourth order are entitled to share the cooked food of a family man. If he denies them such food, he commits a sin for which a penance for obviation is prescribed. Sri Sankara refers to this here].

[Mandana finds himself met at every stage and is unable to argue further, and so starts abusing:—]

कर्मकाले न संभाष्य अहं मूर्खेण संप्रति

" It is not proper to be discussing with this foolish man *during* a ceremony. "

28. [Hearing himself being addressed as a fool Sri Sankara retorts —]

" Look at the ignorance of one, who speaks faulty language to an ascetic. "

[Yati Bhanga – means disrespect shown to an ascetic; it also means error in grammar. The correct grammar is संभाष्य: अहं and not संभाष्य as used by Mandanamisra. This is said in jest].

Mandana used this occasion to say: यतिभङ्गे

29. "When I have started with the object of condemning the ascetic the actual condemnation is no fault." (The object is to be taken note of not the language which *gives another meaning*).

Sri Sankara :—

" In the compound word yati Bhanga take the meaning of the Ablative form." (meaning 'from the ascetic'; then Mandana's words would mean 'when I have started abusing the ascetic, I do not mind getting 'hit' by the ascetic).

30. Mandana says :—

" Where is the Supreme Being? where are the evil thoughts of man? Where is asceticism? Where is

the Age of Kali? you have taken this show of appearance since you are eager to get delicious food."

31. Sri Sankara replies:

"Where is heaven? Where is bad conduct? Where are the sacrifices? Where is Age of Kali? Since you are desirous of living with woman, you have taken up this show of family life."

32-35. Thus for every abusive and angry words of Viswaroopa Sri Sankara was replying with a pleasing smile and joy; Sage Jaimini looked at Mandanamisra; Sage Vyasa told Mandana "Oh son! It is not the way of the learned to thus use harsh words and abuse the great ascetic, who has controlled the five senses and who has abandoned all desires."

34. Sri Vyasa, the best among sages then said to his disciple, Mandana, who knew his duties very well. "He who has thus come unexpectedly is Lord Vishnu himself. So request him to take part in this ceremony (in the seat allotted to Lord Vishnu in the ceremony)."

35. The learned Mandanamisra, on hearing the commands of Sri Vyasa, became calm, touched the water (reverentially) and hurried with fear to worship the ascetic and prayed to him to accept food in the house.

[Touching water for expiation *Cf.* When Bharata offered prayopavesa Rama bade him 'Touch water and myself'].

36. Sri Sankara replied to Mandana, who offered food, 'Oh, beloved! I came to your house intending to ask for the food of discussion. The stake in that discussion should be that the loser should become the disciple of the winner. I have no desire in this worldly food, which everybody takes.

37. " Having deep rooted reliance in the efficacy of sacrifices, you denied the existence of Lord Siva, the moon that quenches the anxiety of those afflicted with family life. The theory that 'God exists' should be established; that is the path of the Upanishads. My desire is to protect it and nothing more.

38. " I am going to destroy all those that oppose it and to propagate in the world the path of the Upanishads. You should also follow my noble theory. You may debate with me or accept that you have been defeated by me."

39. On hearing from Sri Sankara, the greatest among ascetics, these words, which were pregnant with high ideas, Mandana, the learned, was surprised at the new dishonour suffered by him, but spoke, without giving up his prestige.

40. ' This man (myself) would not admit defeat even if the thousand-headed Serpant King (Adi Sesha) comes for a debate. He (myself) would not get to asceticism, which has no connection with the Vedas and which is created by imagination."

41. "I have been for long looking forward to one who is efficient and conversation with whom

would be delightful to the mind. I am glad such a glorious occasion has come to me now of its own accord ".

42. Sankara :—

"Let there be a debate between us. Let the *sciences get the good results of research Who on earth would not like to drink that sweet nectar ?"*

43. Mandana :—

"Oh! great man with the brilliance in body resembling the moon's rays and sweet as nectar, *I possess the capacity to refute the power of speech* of even Lord Siva, who has conquered the God of Death. I request you, with voice sweet like the swans, to carry on a wordy warfare".

44. Sankara :—

"I am sure the efficacy of words coming from me who has keenly understood even the intricate points in all the sciences and is capable of destroying *the forest of pride of the mischief mongers (Atheists)* has not yet reached your ears".

45. Mandana :—

"Oh! saint, your words indicated " *If you were ready for a debate I would accept the offer of food* (Biksha)". On hearing the mention of a debate I became very eager to have it. This is my long cherished desire. But till now no one has come *forward for a debate with me".*

46. Sankara :—

"Yes. I am willing to hold the debate· No doubt about the same. But there is no one who could decide as to who among us two has won and who has lost. The debate should not be to waste our energy. Each of us enter into this debate only with the object of getting a success in the debate '.

47. " Further in a debate, there are two competing persons; one should state his case and the opponent should refute it and establish his case. What are the points of contest between us? What are its proofs? Of what kind is to be the debate between us?

48. " Who is the umpire for us? I am the foremost amongst the family people of the world. You are the best among the ascetics. You are unequalled in the efficacy of speech. There should be a stake fixed for our success or defeat. Then we would conduct the debate without any anger but with smiles.

49. " I am a very lucky man today in being called upon by you, a worshipful scholar, to hold the debate. The discussion will start tomorrow. I will now do the duty which I have to perform at mid-day.

50. Sri Sankara agreed with a smile; Mandanamisra told Sages Vyasa and Jaimini "Tomorrow the debate is to proceed. Oh! Great among saints! I pray that you both should act as umpires in the debate".

51. Sages Vyasa and Jaimini, who knew that Goddess Saraswathi has been born as the wife of

Mandanamisra, said to Mandana "Oh great among the learned! hold the debate with your wife as the umpire".

52. The Pandit Mandana also accepted this suggestion, proceeded with the ceremony which awaited completion, duly honoured the three great-men, who have come there as a result of his good past and who resembled the three great Holy fires Garhapatyam, Dakshinagni and Ahavaniya.

53. After food he had the three great men, seated while the disciples of Mandana waved the chowries.

54. After the completion of the ceremony the three saints, who were well read in the three Vedas discussed some interesting matter with a glow in their faces and came to a conclusion.

55 Of the three great Brahmins that came out of the abode of Mandanamisra, two disappeared. Sri Sankara, the third stayed in a temple located on the banks of the river Narmada surrounded by Kadamba trees.

56. Sri Sankara, who was the king among the ascetics, and who has realised the truth of the Supreme Being was exhalting over the god-sent meeting with the two preceptors, which is impossible to be obtained by others, and spent that night talking to his disciples with words, sweet as nectar.

57. Next morning, when the Sun, the friend of the Lotus, spread its rays over the sky, Sri Sankara, the great, and foremost among scholars,

finished his daily ablutions, and went along with his worthy disciples, to the abode of Mandana, which was attractive on account of the virtuous men, who had gathered there; He, who knew the Supreme Being, *worthy of mediation, sat in the midst of the* scholars, for holding the debate.

58. Then, Mandana, appointed his wife 'Sarada', who was well-versed in all the sciences, as the umpire and gladly sat down to commence the debate.

59. The smiling virtuous lady shone like Goddess Saraswati sitting in that assembly with a view to decide *the cultural efficiency of the two participants.*

60. Sri Sankara, the best among ascetics, a profound scholar, who knew everything about the physical and subtle bodies, the sublime and ridiculous, this world and the worlds beyond, appreciated the eagerness of Mandana to hold the debate, propounded his doctrine viz., the absence of any difference between the individual and Supreme Soul (monoism).

61. It is the Supreme Being, which is the absolute reality, intelligence and purity, which is the sole existence, which gives the appearance of the universe on account of its being shrouded in ignorance, like the sea-shell, which lends the appearance of silver on account of the darkness around it, the want of clear visibility and the distance. If its real nature is understood the appearance as the universe would disappear and the Supreme Being, Bliss, would alone remain. That is eternal salvation. The proofs for this are the Upanishads.

62. "Oh! Mandana, I am sure of success in this debate If, for any reason, I sustain a defeat I would give up my asceticism, throw off the saffron cloth and don the white robes Your wife, Ubhaya Bharati shall be the umpire in this debate".

63. When Sri Sankara, the greatest of ascetics, propounded his doctrine so boldly Mandanamisra the greatest among the house-holders, also propounded the doctrine of his school.

64. "When we speak about the Supreme Being, which is pure intelligence (Bliss) the wordings in the Vedas are not enough proof. A word by itself could not describe the result. A sentence, which is a collection of words, can denote only a prescribed subject. (For example, words like king, horse, pot, when expressed alone could not carry any impression. The same words when combined with a finite verb and used as king goes, tie the horse, bring the pot, then we get a meaning) Therefore the Vedic texts (on philosophy) are incapable of defining the Omnipresent, Omnicient and Omnibliss Supreme Being when it is not connected with action. Those actions should be performed throughout a lifetime

65. "If I get defeated in this debate I would adopt the reverse of what you said viz., I would put aside my white robes and don the saffron. If my wife has the capacity, let her be the umpire in this debate".

66. The great ascetic and the house-holder having agreed that the loser in the debate should take

up the religious order of the winner, appointed Saraswati, the world-mother and the greatest in intellect, as their umpire and started the debate each anxious of victory for himself.

67. They sat down for the debate after they completed their daily ablusions When both these, well-versed in all the Vedas, were ready for the debate, Ubhaya Bharati offered two brilliant garlands to them (garlanded her husband and offered the other garland to the ascetic through her husband).

68. Saraswati said "The moment the garland on the neck of any one fades, it indicates the reverse of success to him". Having said so, she went inside the house and kept herself busy in preparing food for the inmates of the house and for the ascetic.

[*Note:*— Ubhaya Bharati was aware of the greatness of being an umpire in this debate between her husband, who was God to her and the incomparable Sri Sankara; yet the virtuous lady did not like to sit on equal terms with her Lord and the Ascetic. Further when there is a rare occasion for her to cook food and serve it to the greatest among the ascetics she did not want to lose that opportunity of service by herself. She has thus set an example to the world She never used the word 'defeat' but 'reverse of success' out of respect for both the combatants]

69. Both started the debate each anxious to defeat his opponent. All the gods, eager to hear their arguments hurried on their respective conveyances, and occupied high places in the house.

70. The debate between the two persons went on enthusiasticly each quoting the favourable texts

from the Vedas in support of his doctrine and the audience agreeing with them.

71. Day by day the enthusiasm of each of the combatants increased; the assembly of scholars also swelled; the spirit of attacking the opponent (in the combat) became keener; and yet there was no animosity in their discussion.

72. Every day the house-wife would, at noon, approach her husband and say "the meal time is near" and to the ascetic "the time for your Bhiksha has come". Thus the debate lasted for five days.

73 The combatants seated themselves motionless in their seats and with a smile in their faces, gracefully attacked the opponents and arguments. This debate did not witness any of them, unable to bear the weight of arguments, exhibit a sweat, a shaking of the body, a looking at the sky, or use any harsh words, or incoherent and abusive language.

74. The king of ascetics, Sri Sankara was astonished at the superior capacity of Mandana, who was replying effectively to every argument of his, but at the end he refuted all the doctrines and, in the assemblage of scholars, made him (Mandana) unable to put forward any more arguments. Still Sri Sankara asked him to speak out his mind.

75. Mandana, who was a brilliant scholar in that assemblage of wise men, though unable to find further arguments in support of the doctrine

propounded by him, began to quote texts denying the Supreme Being, described in the Vedas.

76. "Oh prince among saints, you speak about the lack of difference between the Individual and the Universal soul. I do not find the proofs for the same.

77. Sri Sankara said "Great preceptors like Uddalaka, Yajnavalkya have taught their *disciples* Swetaketu, Janaka and others the texts (1) तत्वमसि श्वेतकेतो (2) अभयं वै जनक प्राप्तोऽसि (3) अहं ब्रह्मास्मि".

[(1) Oh Swetaketu thou art that Brahman.

(2) Oh Janaka, because you realised that Supreme Being as understood by "I" you have attained the fearless state.

(3) I am that Supreme Being itself].

Mandanamisra objected to this and said:

78. "Oh! saint! There are certain words like खट्, फट्, जहि, हुं फट् स्वाहा in the Vedas. By themselves they do not carry any meaning. But, if you chant them, the evil effects of our past actions vanish. *Similarly the Upanishads, remove the sins of the* chanter, though they do not establish the absence of difference between the Individual and Supreme soul. They do not carry the meaning of oneness".

Sri Sankara refuted this argument :—

79. "Oh! learned man, great scholars have decided that the हुं फट् have no meaning by themselves yet are to be used as mantras for chanting. But when the Upanishads actually affirm the oneness

of Individual and Universal soul what you have stated is not correct.

[It is incorrect to say that the umpredicated subject could not prove an object. For, the direct proof indicates an object. Similarly the Vedas also indicate the Supreme Being by proofs other than direct. Sri Sankara refers to this doctrine in refuting the contention of Mandana]

80. Mandana:— "Oh! great ascetic, though the sentence "Thou art that" (तत्त्वमसि) indicates apparently the absence of difference between the Individual and Universal soul, yet you should not assume it as that; what it means is that it praises as God only the individual, who performs sacrifices and other rites. Hence the words in the Upanishads only follow and adore the path of ritualism. Since the soul has a contact with the performance of sacrifices, that soul is also a part of the path of action (ritualism).

81. Sri Sankara:—

It is correct to state that the sacrificial pole (Yoopam) is praised in the Upanishads as the Sun God (Adityo upah) as it is connected with the great action of a sacrifice. These extracts are from the part of the Vedas dealing with action (Karma kanda). How could you mix them up with the words explaining the path of knowledge (Jnana kanda) in the Vedas, which form a separate part of it?

82. Mandana:—

Oh worshipful (master)! There are directions in the Vedas like (1) Contemplate the mind as the

universal soul (2) Contemplate the Sun as the universal soul (3) Contemplate the ether or sky as the universal soul These refer to objects which are not really the universal soul. Similarly the words 'Tat Twam Asi' also mean that the individual should be contemplated upon as the universal soul.

83. Sankara :—

Oh learned man! Those words refer to the direction to contemplate. In the case of 'Tat Twam Asi' there are no words indicating such a command. Then how can you say that this is also a directive-sentence?

84. Mandana :—

Oh great among the ascetics! In the portion of the Vedas describing the sacrifice called "Ratri satram" there are no words of command but the language indicates the result of doing the sacrifice and it is taken as having prescribed the direction and then indicating the result of it. Similarly in this instance also, since the result is stated to be "Liberation" it is proper to interpret it as meaning that it connotes the command and therefore the result.

85. Sankarā :—

If so, it would mean that 'liberation' is the result of action. Contemplation is the work of the mind. It comprises actions capable of execution, impossible of execution or capable of execution in a different manner (For example, He goes, He [illegible] He goes in a cart, He is not going—these [illegible]

depend on the desire of the doer). Likewise, if liberation is meant to be the result of the action of the mind, it would also be destructible and not 'eternal Bliss'.

[*Note:—If liberation is also a destructible one, there will* be no difference between heaven and liberation. Both will become destructibles. Our experience and reasoning would teach us that the results of actions are destructible. Hence Mandana turns the argument in a different manner].

86. Oh greatest among men! Let not the words 'Tat Twam Asi' refer to the command of action. Let it be taken as refering to a connection of equality, between the individual and the supreme soul.

87. Sri Sankara:—

If the words 'Tat Twam Asi' refer to an equality, then does the equality rest in its being omnicient and all-pervading character? You should prove in what manner is that equality proved. If it means 'animate' then there is no need for this science. That equality is a thing known to every one. No religionist would accept the argument that the sciences or religious texts only explain what is known to everyone in the world. Therefore the first premises is wrong. To say that the equality consists in its omnicience or omnipresence is against your creed (Mimamsa). Hence the second premises also fails.

88. Mandana:—

Oh ascetic! The qualities of bliss and intelligence relate to the Supreme soul The individual soul also possesses the same but they remain hidden on

account of ignorance. Even though there is this difference, permanancy is a common quality for both; hence, the words 'Tat Twam Asi' refer to that equality. Hence your objection does not arise.

89. Sri Sankara :—

Oh, learned man! If so, where is the objection in stating that the state of the universal soul exists in the individual soul also? Why should you be adamant in maintaining a difference between the two. Hence the objection regarding difference is baseless. Because, even in your own words the objection is answered. You explained by stating that bliss and intelligence, the qualities of the individual soul, have been shrouded in ignorance. Similarly the state of Supreme Being is also shrouded and not visible. That is the answer.

90 Mandana adopts another line of argument

On account of the quality of intelligence existing in the Supreme soul, the cause of this universe, it is equated with the individual soul. That is my contention. By saying so, the atom, propounded by the Nyaya School of philosophers, and the first evolver theory of the Sankhya Philosophy are negatived. (Since they are inanimate they could not be equated with the individual soul).

91. Sri Sankara :—

Oh! If you say so, then it should be तद् - that, त्वं - similar to you अस्ति – is, i.e, in the 3rd person singular and not as असि in the secound person singular. Further, the upanishads say "that which is the cause

of this universe made a determination. I am going to create the universe and then it created the world सोऽकामयत बहुस्यां प्रजायेयेति". Since such a determination is inconsistant with an inanimate object it should be accepted that intelligence (chetana) alone is the cause of creation. These are derived from the same words. Hence the question "which is the cause of creation" does not arise. Hence also, the interpretation of the inanimate object does not arise in this case.

92. Mandana :— Oh, great! Still the first proof, *viz., visibility, shows the difference clearly.* The argument of non-duality stated in the Vedas is inconsistant with the above. Hence words like "That Thou Art" in the Vedas are fit only for contemplation (Japam). In the direction that the Vedas should be repeated, the words like "That Thou Art' are also included. Hence my contention is proper

93. Sri Sankara :— If the difference could be appreciated by the physical senses, then the Vedas would be affected The 'difference' is not physically appreciable like the shape or an object which are understood with the help of the eye The 'difference' is not visible to the physical eye. If so, how can the proof of visibility prevent the force of the words of the Veda, which propound the theory of non-duality.

94 Mandana :— Oh intelligent man, the knowledge "I am different from God' subsists. Even though the difference is not visible to the physical eye, the conviction of differentiation results; that

conviction. which is caused by one's experience, affects the Vedas, which you say preach non-dualism.

95. Sri Sankara :— The 'difference' does not appear to the physical eye like an object or colour; that is, we see different objects and not many differences in one and the same object. If you contend that it does, then it is affected by an unwarrantable stretch of the rule. (Then, why should not even the quality of 'weight' be observable by the eye?) All know that it is not so. Hence you will have to accept the principle that direct proof of visibility could show the difference only with objects, which could be appreciated by the physical senses. The Supreme Soul is not connected with the physical senses. While it is so, how can the differentiation be proved by the test of visibility.

96. Mandana :—

It is not correct to state that the individual soul, which is the basis for the difference, has no connection with the physical senses. There is connection between the soul and the mind. (Some are of the view that 'the mind' is also a physical sense). Since the soul is connected with the mind it has contact with the physical senses.

97-98. Sri Sankara :— you should decide if the soul is omnipervading or only an atom. If you accept that it is omnipervading then it is meaningless to say that it gets a contact with another object. (For example, we say the table is on the floor; the box is on the table A similar expression could not

be made here). It is only an object with a separate physical form that can be connected with another *such physical object. Oh! adept in the performance* of your daily ablutions. (Sri Sankara refers to the fact that Sri Mandana does his religious duties every day and should ordinarily know these distinctions).

Further, you stated that the mind is a physical sense according to some schools of thought. It is not correct. It is not a physical sense. Just as the light and brightness help the eye and other senses to know things, so also the mind also helps them to bring about *knowledge. Hence the knowledge of* differentiation is not realised by or based on the physical senses.

99. Mandana :—

Oh! Yogi! Even though the knowledge of differentiatian does not arise from the physical senses, yet, they *witness it. When that witnessing causes the* knowledge of differentiation how can the upanishads preach the contrary viz., non-dualism?

100. Sri Sankara :—

The mental conception caused as above discloses the difference between the individual soul shrouded in ignorance and the Supreme Soul shrouded in illusion. If ignorance and illusion disappear there is non-dualism, which is taught by the upanishads. Therefore there is no inconsistency between the proof by visibility and the upanishads.

[The distinction between (Avidya) ignorance and (Maya) illusion should be maintained. Ignorance

causes a change in the object which it surrounds and also in the outer objects. Its main quality is its capacity to spread out. Illusion does not create a change in the object around which it is based but causes a different view to the observer. Ignorance spreads around the individual, creates a change in his mental perception, blurs the vision and ultimately causes a change in the outer objects also. Illusion surrounds the supreme Being which is not in any way changed by illusion. But the observer does not see the Supreme Being clearly so long as illusion surrounds it. He sees only the created world but not the Supreme Being, which pervades it].

101. Sri Sankara answers further:—

Even adopting the argument that the conclusion arrived at by proof of visibility is contrary to that of the teachings of the upanishads then the earlier conclusions having been disproved by the latter reasoning, the latter should prevail and not the former. The rule in sacrifices known as Apacheda Nyaya, effect of later events prevailing over the former, should be adopted here.

102 Mandana :—

(Gives up the theory based on visibility (pratyaksha) proceeds to the next proof of inference (Anumana) Oh! King among ascetics! Even then just as the inanimate objects, pot, cloth are different from each other, so also the omnicient Supreme Being is different from the ignorence-ridden individual. By this inference the theory of non-dualism is baseless.

tion get destroyed; It is not possibe to quote an example for this position (or adopt the deductive analysis).

106. Mandana :—

Oh! Yogi! Just as you say that the difference between the created objects and the Supreme Being is natural and not causal, so also we say is the difference between the individual and universal soul. But your theory is that the differentiation between the individual and the universal soul is based on some causes. Therefore, we say, just as the difference between a pot, a cloth and the Supreme Being is a real and natural one, so also the difference between the individual and universal soul is a real and natural one and not based on any causes This conclusion of ours is based on inference.

107. Sri Sankara :—

In your contention the difference between the inanimate objects and the Supreme Being is based on ignorance. So, even that is not baseless but due to a cause. Further, since the individual is an animate (intelligent) being, so long as there is the logic that he is not different from the Supreme Being, it is not possible to say that there is difference.

108. Mandana :—

We hold that the differentiation between the individual and universal soul could not vanish with the attainment of the knowledge through which the Supreme Being is realised; that differentiation rests with the Supreme Being itself. According to your

103, Sri Sankara :—

Oh! learned Pandit! Is this difference between the individual and the Supreme Being real or artificial? If it is real then you should be able to prove it by an example – The result is not different from its cause. There is no real difference between the Supreme Being and the creation which has been caused by the supreme Being. So, the first proposition is wrong. If you say that the difference is artificial we do not accept that theory. No further reasons or illustrations are needed for that.

104 Mandana :—

By knowledge is meant self realisation. Even after the same is reached, our theory is that the knowledge of differentiation in the worldly objects exist. In your school you do not accept the theory that the experience of differentiation does not die out. (Per Sri Sankara's school, the idea of differentiation itself dies). So what we say is correct.

105. Sri Sankara :—

In the word 'Self realisation' what is it that is meant by the word 'self'? Does it refer to the individual having the experience of pain and pleasure or does it refer to the Supreme Being which has no such qualities. We accept the first proposition. Because the individual thinks that he is the person experiencing pain and pleasure the consciousness of dualism does not disappear. According to the second proposition, on account of the realisation of the quality-less Supreme Being, all the ideas of differentia-

tion get destroyed; It is not possibe to quote an example for this position (or adopt the deductive analysis).

106. Mandana :—

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108. Mandana :—

We hold that the differentiation between the individual and universal soul could not vanish with the attainment of the knowledge through which the Supreme Being is realised; that differentiation rests with the Supreme Being itself. According to your

school the idea of differentiation disappears with the attainment of realisation but you believe that in the case of other objects the idea of differentiation does not cease to exist by mere knowledge we hold that in all these instances the idea of differentiation does not die out.

109. Sri Sankara :—

If you think that the attainment of knowledge referred to above includes attainment of knowledge of all objects (inanimate) you could not base it on inference. We say that just as there is duality interse between the objects other than the Supreme Being, so also, there is duality between the Individual and the other objects. We would therefore accept that the experience of duality does not disappear merely because there is knowledge about certain objects.

110. Further, you should consider if the object of knowledge is with a form or a formless one. If it is the latter, we also agree. By the former the idea of differentiation does not disappear. Even in the 'formless' there is some difficulty.

111. You should examine whether the formless Supreme Being could be appreciated or reached by knowledge. If it is not, then how could you speak about the difference with an object, which could not be understood by thought. If you say it is possible, then, while the upanishads preach non-dualism, what is the use of relying on the logic of man to establish the theory of differentiation. It would be like one arguing that since the act of spitting

leads to no results, so are sacrifices. The Vedas say that the result of performance of a sacrifice is reaching heaven. The comparision is odious. Would the believer in Vedas accept such a line of argument?

112. [*Till now, in the discussion*, Mandana was basing his arguments on the first two bases of proof *viz*, direct visibility and inference; having failed, Sri Mandana now resorts to the third basis of proof *viz.*, the Vedas, शब्दं].

Mandana:—

The Vedas contain the text

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यं पिप्पलं स्वाद्वत्ति अनश्नन्न्यो अभिचाकशीति ॥

"Dwa-Suparna Sayuja" etc. This means that just as two birds perched on the same tree, the two *viz*, the Individual and Supreme Being, occupy the tree, the Individual's body. Among the two, one (individual) enjoys the results of his actions (like the bird eating the fruits of the tree) while the other (Supreme Being) is indifferent to the result of actions and remains unattached. Now, how do you reconcile this illustration with your Upanishadic text of non-dualism.

113. Sri Sankara:—

Oh! adept in the knowledge of rituals! You agree that where it is possible to give proof by visualisation, resort should not be had to the Vedic text to prove the same. Otherwise, it will come to

this that the texts in the Vedas, which speak about what is known already by visualisation and which are commonly known as 'Exegesis' or explanatory remarks, would also become the basis of proving what they connote. Would that not run counter to the philosophy of Sage Jaimini?

114 Mandana :— Even though the Vedic texts refer only to the subject elaborated in the smritis, yet, since the origin of the same is found in the Vedas, we accept it as a basis of proof. Likewise, the text in the Vedas, which refer to the detailed conclusions reached by proof of Visualisation, would be accepted by us as the basis of proof, since they form the original texts (on which the further elaborations are made in the Smritis).

115. Sri Sankara :— Smriti is the work of the Sages, who understood the Vedas well. They reduced to writing in the form of smritis what they had understood from the Vedas. While so, do not say that the Vedas are the original proofs. Further, the difference has been understood even of the people, who do not know the Vedas. I am sure that if the Vedas state only the difference which is realised by direct proof of Visualisation, then the object of the Vedic text is not proof of this difference.

116. Further you refered to the Vedic text द्वासुपर्णा and said it refered to the individual and universal soul (vide sloka 112); correctly speaking, the text does not refer to the above two. It clarifies that the soul is different from the mind,

which enjoyes the fruits of action, and instructs that the Soul has no connection with actions.

117. Mandana *raises an objection*:— Oh *worshipful* master! your interpretation is unsound. It is not proper to cut out the universal soul from its application to the individual and interpret it as one between the Individual soul and mind. For mind is lifeless. It is incogruous to state that such a lifeless element enjoys the fruits of actions.

118. Sri Sankara:—

Oh learned man! There is no use of arguing this aspect with me. This text has been so interpreted in the Vedic portion known as "Paingya-Rahasya Brahmanam". It states "the mind enjoys. The Soul is a witness to it".

119. Mandana —

The word "*Satwa*" *refers to the Individual* spirit and the word "Kshetragña" refers to the Supreme soul. Hence the distinction refers only to that between the universal spirt and the *Individual* spirit and not to that between the Individual spirit and the mind.

120. Sri Sankara:—

Oh wise man! The Text goes on to say:—
वेदैतत्स्वप्नं येन स्वप्नं पश्यति, योऽयं शारीर उपद्रष्टा सक्षेत्रज्ञस्तावेतौ सत्वक्षेत्रज्ञौ। That means, "The means by which one experiences a dream is the mind. The person who; sees the dream is the spirit having residence or contact with that body. He is "Kshetragna". According to this explanation the Vedic text "Dwa

Suparna" explains only the spirit and mind and not the individuai spirit and universal spirit.

121. Mandana :—

In the text quoted by you now, it is stated that the person who sees the dream is the Individual spirit. By the word "Kshetragna" the universal spirit alone is meant.

122. Sri Sankara :—

In the above extract the word denoting the Subject (yena) is in the instrumental case meaning a cause as "by whom". By the words "the seer" is meant one having contact or interest in the body; what is meant is not the universal spirit.

123. Mandana :—

By the word 'Body' is meant the person in the body, oh, yogi! Is not the supreme Soul, which is omnipresent, present in the body also. Hence if you say 'Body' would it not mean "the universal spirit'?

124. Sri Sankara :—

Because ether pervades everywhere and therefore the body also, it is not called "Body". So, how can you call that universal soul as body when it is pervading through places, which do not form a body?

125. Mandana :—

If the above text (Dwa Suparna) does not refer to the supreme soul and Individual soul but only to the Individual soul and the mind, then

CHAPTER 9

DISCUSSION BETWEEN SRI SANKARA AND GODDESS SARASWATI

1. Though Mandana was enlightened by the eloquent arguments of Sri Sankara, the emperor among ascetics, which clearly explained the meaning of the Vedic texts and their conclusions, yet Mandana, who had been so deeply concerned with the path of action (and not knowledge) entertained some doubts and hence spoke further.

2. "Oh Prince among saints! I do not feel sorry for the defeat sustained by me now. But I am very sorry that the doctrines propounded by sage Jaimini have been confounded and shattered.

3. "Would he-who knows the past, present and future, who always does what is good for the world, who has been, as though, appointed to interpret the truths propounded in the Vedas—have composed thousands of meaningless aphorisms".

4. Sri Sankara then addressed Mandana, who was thus labouring under such doubts and said "There is nothing that is deficient in Sage Jaimini It is only we, who are incapable of understanding the truth, and who have not understood the real import of his doctrines."

5. Mandana replied:—
"If you could explain clearly the real import of his teachings, which has not been understood even by

as "Vana Durga". He desired to win in the debate with her not with a view to get fame for his great knowledge of the science but to establish that the school of thought propounded by him is acceptable to the Goddess of learning also.

135. "I know that you are the consort of Lord Brahma, and the sister of Lord siva, (who burnt the three countries) and who has taken shape as Goddess Lakshmi for the protection of the world.

136. "Oh, mother, you may go back to your original place when I, your humble and sincere worshipper, give that permission". Sri Sarada also agreed to his request Sri Sankara appeared happy and was anxious to know the mind of Mandana.

Thus ends the VIII chapter of the abridged Sankaravijayam written by Sri Madava dealing with the debate between Sri Sankara and Mandana.

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non-dualism, which is not supported by other modes of proof.

130. Sri Sankara :—

Oh foremost among scholars! The other modes of proof could not give strength to the text of the Vedas. On the other hand, since they speak about the wellknown things only, they would tend to reduce the strength of the Vedic text.

131. Thus shone the torrential eloquence of Sri Sankara, which defeated the fragrance of a rain of flowers, which was endorsed by the Goddess of speech, who was the arbitrator in the debate, which had the asceticism of Mandana as a stake and which pulled down the arrogance of Viswaroopa.

132. Saraswati, the God-mother, approved the arguments of the King of saints (Sri Sankara) and finding the garland worn by Mandana fading out said "Both of you may come in for Biksha' (meaning that her husband having lost in the debate submits to the stake and should be deemed a sanyasi from that minute).

133. Sage Sri Durvasa, who cursed me out of anger, said that the end of that curse is the time of your success. Oh! Best among the patient! So I would go back to the same place wherefrom I came. So saying she attempted to leave.

134. Sri Sankara, the great ascetic, who was anxious to win over her in a debate controlled her movements and bound her with the manthra known

as "Vana Durga". He desired to win in the debate with her not with a view to get fame for his great knowledge of the science but to establish that the school of thought propounded by him is acceptable to the Goddess of learning also.

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5. Mandana replied:—

"If you could explain clearly the real import of his teachings, which has not been understood even by

scholars I am willing to give up my arrogance of learning and accept your view".

6. Sri Sankara replied: –

" The real object of his teachings was to establish this:— People, who had very great faith and attachment to the Supreme Being, still had a desire to enjoyment in the world. To recognise these people and to bless them he preached that for the attainment of the highest happiness virtuous actions are the media and it is enjoined in the Vedas.

7. "Further, there is the text "तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन, दानेन तपसाऽनाशकेन" It means:— Realisation of that Supreme Being is made by people through the study of the Vedas, by the perfomance of sacrifices, by virtuous gifts, and by penance, fasting and other restrictions. According to that, even for attaining that knowledge, the actions of men are the cause. It is only for this purpose that he (Jaimini) propounded his doctrine of virtuous acts and not for any other purpose. This is my view about Jaimini's doctrines (It was not the view of Jaimini that there is no Supreme Being)".

8. Mandana raised an objection:—

"आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानाम्" This is one of Jaimini's aphorisms—Vedas define both acts which should be done and acts which are prohibited. Therefore words in the Vedas which have no correlation to actions do not carry any meaning. The Sage, who has written this Aphorism, would not have

meant that Vedas explain only the ever-existing Supreme Being".

9. Sri Sankara replied :—

"The main object of the Vedas is to explain the non-dual spirit. The rituals referred to in the chapters recommending action as the medium of getting to the Supreme Knowledge were only incidentally mentioned That is not the main aim. (Illustration :— A pilgrim going to Varanasi for bath in Ganges takes holy bath in all the intervening rivers also. He does not avoid them. This does not mean that his goal is not Varanasi but the rivers running in the course of his pilgrimage).

10 Again Mandana objects :—

"If the object of sage Jaimini was that the Vedas speak about the Supreme Soul. which is omnicient and omnipresent, then does not his doctrine that actions themselves give the results to the doer and that God is not responsible for that, run counter to that interpretation.

11. Sri Sankara replied :—

This world was brought into being by a creator. The followers of the Nyaya school of philosophy argue that the Vedas refer to that God, whose existence has been realised by other modes of proof and not as an extraordinary new object.

12. There are the sayings :—

"तं त्वोपनिषद् पुरुषं पृच्छामि" which means 'I ask of the person' who can be understood only through the

Upanishads. "नावेदविन्मनुते तं बृहन्तम्" which means He, who does not know the Vedas could not know the Supreme Being. If these conclude that he who has not studied the Vedas could not know the universal soul, then how can you say that this universal soul is possible to be known by the proof of inference.

13. "Keeping the above mentioned thoughts in mind Jaimini condemned with logic the doctrines of the Nyaya school of philosophy based on proof of inference. It is only with this idea that he condemned the doctrine that creation, protection and destruction emanated from God

14. "Therefore, according to my line of thought there is no conflict between the statements of Jaimini and the upanishads. Even scholars have not understood this secret idea (of Jaimini) but say that he was denying the existence of God.

15. "Would that Jaimini, who is the best among the realised persons, become a non-believer in God on account of the interpretation of these scholars? If the owls that move in the night deny the existance of the Sun's brightness? Would those words destroy the rays of the Sun shining in the day?"

16. On hearing these words of Sri Sankara explaining the thoughts concealed in the mind of Jaimini, Mandana, the greatest among scholars, Sri Sarada and the scholars in the audience agreed with him internally.

17, Even though Mandana understood the inner meanings, yet, since there was still some doubts in the mind, he wanted to get it clarified from the words of Jaimini himself and he mentally prayed to him. Instantly Jaimini appeared before the scholar Mandana.

18. Jaimini told Mandana:—

Oh intelligent man! Hear me. Give up your doubts with regard to this person, who has written the commentary for the Brahma Sutras; what he stated as the interpretation of my aphorisms is the correct one. I had no different opinion.

19. This prince among ascetics knows not only the secret truths of my school of philosophy, but also the secrets of the Vedas and sciences There is no one else, who has understood the past, present and future like him.

20. The great preceptor, Veda Vyasa, has said that the object of the upanishads was to indicate the Universal spirit, which was ever prescent, omnicient and omnibliss. Having had the inspiration from him how can I enact even one aphorism against his ideas.

21. Do not entertain any doubts, oh famous man! Hear me. I will tell you a great secret. Know thou that this person has taken birth in the world for lifting the people from the ocean of worldly life into which they have got immersed.

22. The Sivapuranam has stated the greatness of this great saint as one, who was born as Sage Kapila in Kritayuga to teach self-realisation to the saints, who appeared as Datattreya in Tretayuga, as the great sage Vyasa in Dwaparayuga and as Sankara in Kaliyuga. Therefore Oh! intelligent man! you follow his school of thought and cross the ocean of family life.

23. Having thus advised Mandana he (Jaimini) disappeared from the scene bearing Sri Sankara in his mind Then Mandana, the best among the performer of sacrifices, paid his respects to Sri Sankara.

24. You are known as the unequalled and illustrious cause of this universe. You have taken shape in this form of knowledge incarnate for the uplift of the common ignorant masses.

25. You have saved the ignorent people with the help of a single mantram "Tatwam Asi" and explained to them the great soul indicated in the Upanishads, the crest of the three Vedas, as indestructible. If you had not done so, would not the world fall and get destroyed in the pit of confusion created by the Buddhists, who are opposed to the path of Vedas.

26. Just as an ignorant man thinks that he has got out of a dream and immediately gets into another dream so people think that salvation means going to another world. Your followers,

who have been cleared of the illusions, are laughing at such believers.

27. We should discard the theory of salvation propounded by followers of Dualism Because in their theory the individual soul is the creator and there is no end to creation. Oh! learned man, the salvation propounded by you is imperishable It is like the flood of Supreme pleasure unmixed with the experience of pain. Hence I accept it with pleasure.

28 Hanuman, who found out Sita, who was kidnapped by the Rakshasa and kept in internment among the Rakshasis, and gave the information to Sri Rama became the object of praise in the world. Oh! great preceptor, you tore open the stomach of the She-demon of Ignorance and brought out and saved that supreme God, who was swallowed by that demon who can effectively praise you for this?

29. Oh! destroyer of world's ills! I pray that you should forgive me for the unworthy arguments which I advanced before you not knowing your excellent and unfathomable greatness. Please be merciful to me.

30. Even the intelligent Kapila, Akshapata and Gautama became incapable of understanding the real meaning of the Vedas. How can one understand their meaning unless one has the spirit of Lord Siva in him.

31. The combination of the works of Sages Kānāda and Kapila, which only increase the darkness

of ignorance, could not have any force as against the perennial flow of nectar of Sri Sankara emanating like the rays of the moon from his moon-like face.

32. While the world is full of atheists, the Yuns, who deny the existence of God and believe in idol-breaking, who are intent upon destroying the good Vedas, who take delight in the destruction of the cow, when and where can there be a salvation for those that believe in the devotion to God? But we have no worries when your disciples, who are worshippers of Vishnu, who are capable of removing the ills of the Kaliyuga, are travelling round in all directions.

33. The Vedas, which have been affected by the poisonous serpents of illogical interpretations by petty-minded critics, have been now redeemed by the ocean of Nectar of your speeches. Otherwise how can we live with the hope that you are our saviour?

34. If the moon's-rays of your sweet speech do not fall on us, who can eradicate the heat caused by the rays of the Sun of Family-life?

35. Ah! I was entangled in the machine of past actions, fell into the well of family-life, having been pressed down by the heavy weight of penance education, house, wife, son, servant and riches. Such a person in distress has, by your benign mercy, been saved and lifted up from that well.

36. Oh great man! I should have performed great penance in my previous births. Otherwise how

can I get into conversation with you, the protector of the world?

37. As a resnlt of penance in the past, I got the benefit of a conversation with you. This contact is like the virtuous past-actions rendering into sprouts of calmness, with tender petals of self control, with the buds of detachment, with the flowers on the twigs of patience and with the flower dust of equanimity of mind and the fruit of sincerity. That state which has for its cause all these qualities and which could be attained only by a person possessing these qualities *has been attained by me. It is the best of fortune* for me.

38. The person having boundless fortune alone can immerse himself in the ocean of your grace, which gives release even to the Gods, which extinquishes the sufferings of family life and which has the waves of mercy in it.

39. Some, who have a *deep love for women may consider it* a pleasure to feel the dress covering the breasts of a lady — Let them be there. The virtuous revel in the ocean of Nectar of the Guru's teachings

40. Your disciples, who adorn themselves with the garland of pearls, of your words, capable of destroying the darkness of ignorance by its great purity, and which is strung by the thread of arguments, shine very well and are happy. What else is a greater jewel for the learned than such a garland Does not

the damsel of knowledge discard even God Indra and prefer to be with the person, who is ever happy.

41. Let the pious people, who have been initiated into knowledge by you, feel happy over the fame they got after such initiation Let the wicked people get the confusion in their minds like the owls that hate the sun's-rays. So far as we are concerned, on account of our prostrations at the Holy feet of Sri Sankara, the bold and well-versed preceptor, our ignorance is removed and we get immersed in the ocean of Joy.

42. Oh Lord Sankara! To think about you in the mind is a celestial tree, Kalpaka—To prostrate at your feet is the other heavenly orchard Nandanavanam; Making a determination in the mind to worship is the weed of the Kalpaka tree. The praise of your qualities is the celestial Ganges. Those that have the grace of being seen by you enjoy heaven. Hence your devotees treat the other worlds of heaven as mere trifling things

43. Hence I have abandoned my son, wife, house, riches and everything and I have surrenderd myself at your feet. I pray you should protect me with your mercy.

44. Having thus heard the intelligent and sincere words of Pandit Mandana, Sri Sankara, with a view to bless him, turned to look at Sri Mandana's wife. She at once understood his mind and said:—

45. "Oh Best among the ascetics! I am aware of what passes in your mind. By looking at the

face of a great sage I will tell you all the events of the future. I pray that you and those in the audience may hear me.

46 When I was sitting with my mother, a sage, having matted-hair, which shone like lightning and with body smeared with the holy ashes all over, suddenly appeared there like a second sun.

47. My mother welcomed him, gave him the traditional reception, prostrated before him and stood with folded-hands and prayed him to tell my future and said:

48 Oh Lord! I do not know the future of my daughter. On account of the efficacy of penance you know everything. The learned ancestors would become pleased with those that bow before them and with mercy on them give out even the great secrets.

49 What is the length of my daughters life? How many children would she have? What kind of husband would she get? Further, would she perform the great sacrifices detailed in the Vedas being in possession of great riches and grains (required for their performance).

50. Having been thus questioned by my mother regarding my future, the sage closed his eyes for a while and told all facts and in addition gave out a secret also.

51. The Sage Brahma, has taken a human form and is born as Mandana, a learned scholar, to protect the Vedas from being misinterpreted and destroyed

by the philosophers, who are opposed to the Vedic school of thought.

52 Just as Uma, the daughter of mount Himalayas married Lord Siva and shone well, just as Lakshmi, born out of the milky ocean became the consort of the imperishable Vishnu and is resplendent with joy so also your daughter will marry the learned scholar, Mandana bear him many sons and be leading a happy family life.

53 Later, when the real meaning of the Upanishads are not well appreciated and when they suffer destruction, Lord Siva would take a human form, to establish the Advaita Philosophy, travel all over India on pilgrimage and purify the world

54. Your daughter's husband, would carry on a discussion with the Lord, who will be in the form of an ascetic, get defeated in the end, give up his wife, sons and everything and would surrender before him, who has saved the whole world.

55. Having said so, the sage went away. What he has said has become true. Hence, my husband has become your disciple. Can the words of the saint become false?

56. Oh learned man, you have not fully conquered this foremost scholar among the learned. For you have not conquered me, who is the half body of my husband. Therefore you can take him as your disciple only after you have conquered me also.

57 You are the All-knowing Supreme Being, who is the cause of this universe. Still, Oh Lord! my mind is anxious to hold a debate with you.

58. Sri Sankara heard the sweet words of the wife of Mandana, who has performed many sacrifices, felt glad and replied:—

59. Oh lady! It is not proper for you to entertain in your mind an idea to enter into a debate with me. Famous people would not hold a debate with ladies.

60. Oh Lord! Is it not necessary, for one who wants to safe-guard his school of philosophy, to hold debates with all, whether males or females, and try to win over them in the debate?"

61. "That is why the sage Yagnavalkya held discussions with the lady Gargi and King Janaka held a debate with the scholar Sulabha. Did their fame fade on account of that? It did not.

62. Sri Sankara, the incarnation of the Lord of the Vedas, became very glad on hearing these words of reason and became desirous of holding a debate before the enlightened audience, with that lady, who represented the Supreme Being, the seat of learning,

63. Then commenced the debate between the two combatants, each of whom was anxious to win over the opponent, and who surprised the audience with a relishing treat of intelligent and convincing arguments.

64. The audience, who heard the delightful arguments, did not think of the great serpant king Adisesha the Sun, the Lord Brihaspati or the Sage Sukrachari as equals to these combatants. Would they have thought of any lesser scholar in debate ? No — They did not

65 Except the time taken for the performance of the daily ablutions, there was no break in the debate and it went on day and night. Thus their debate lasted for 17 days.

66. Sri Sarada thought that it was not possible to win over him with questions on the Vedas or the other allied sciences and so she suddenly got a different idea.

67. This gentleman has taken to asceticism even in his early years and he has been a disciplined ascetic. He would not have directed his thoughts to the science of Kama Sastra (love). I will defeat him in that science.

68. Having thus determined to argue on this subject, the intelligent lady-debater managed to bring the discussion on to the Science of Love and put him questions relating to the intricate aspects of that science.

69. How many kinds of arts does the Lord cupid, who holds a bow of flowers, possess? What are their forms? On what are they based? How are they exhibited in women in the bright fortnight and the dark fortnight? How are they formed in men?

70. The intelligent Sankara did not give a reply to this but gave a little thought. If no reply is given it will mean want of knowledge. If an answer is given, it would cause a degradation to asceticism.

71. He suddenly ran over these ideas in his mind, and even though he knew the science, behaved like one, who did not know it just to teach the world about the duties and discipline of the ascetics.

72. I want a period of one month to enable me to give a proper reply to these questions. It is the custom in the world to allow such time under these circumstances. Thereafter, you will be defeated in the science of Love also.

73 Sri Saraswathi agreed to this. Sri Sankara, who had a majestic personality and who was followed by learned disciples and who was the king among the saints began to travel in the air with the help of his powers in yoga.

74. They saw the dead body of a King lying on the ground, looking like a god, who had descended on earth from heaven, surrounded by weeping women and sorrow-stricken ministers.

75. Sri Sankara saw the dead body of the King Amaruka, who died under the tree at night, when he went for hunting; Sri Sankara said to his disciple, Sanandana :—

76. "That King, whose harem is adorned by hundreds of damsels, who are the seats of beauty and fortune, is now lying dead on the ground.

77. My mind tells me that I should get into the body of this king, put his son on the throne and then leave the body and come away.

78. I, having been questioned by Goddess Saraswati, want to establish my omniscience; for that purpose I want to study the phases of anger, pleasure, tears and its changes, which occur in the minds of his consorts (He says he wants to be a mere witness to the effects of the *forces of love*. *He does not get* himself mixed with them. It is a known fact that he is a witness, who does not get himself involved in the interests of the parties to the dispute).

79. Sanandana spoke in sweet words to the great ascetic:—"Oh All-knowing master! *There is* nothing which you do not know yet my devotion to you make me say this.

80. "There once lived a sage by name Matsyendra. He had a *disciple called Goraksha*. The master directed the pupil to safeguard his physical body, entered into the dead body of a King and went into his town.

81. "When the great sage was seated on the throne and ruled the country the people enjoyed plenty of benefits. There were timely rains. The corps gave good harvest.

82. "The intelligent ministers, who watched the splendour in the country realised that a great godly person has got into the body of the King. They wanted to possess him and so they induced certain damsels of the harem to act.

83. "Enticed by their charm, music, dance, behaviour and sweet love-attractions he (the sage in the body) forgot his penance and became converted into an ordinary man.

84. "The disciple Goraksha was protecting the body of the preceptor for some time. When he came to know the real state of his master, he got himself appointed as the dance-tutor for the ladies in the king's harem. He thus became the confidant of the king.

85. "One day he made him realise the reality of yoga philosophy and made him give up his desire for sensual pleasure and go back to enter his own body.

86. "Alas! Contact with desires is of this kind. Further, would it not cut off your ability of control of the senses and get you into the great depths of sin? You alone are fit to consider this question and come to a decision.

87. "Where is the great and unequalled penance of ours? Where is the detested science of love? If even the omnicient master like you should get into this desire, the world would at once become an uncontrolled mess.

88. "Nothing is unknown to you, who is out to *establish in the world the greatness of asceticism*, which is rare in the world. Yet, Oh Lord! I have stated this out of devotion to you (my master).

89. "The great world preceptor felt very glad on hearing the intelligent words of Padmapada,

whose intellect was equal to that of Sage Brihaspati. Oh intelligent man! What you have said is correct. Yet hear me, I will mention its truth.

90. "Just as the Yogic powers of Lord Sri Krishna were not affected by his playing with the Gopi women, so also the physical pleasures do not affect the person, who has no desire for such pleasures. That power called "Vajroli" in us would protect us and prevent the effects of sin falling on us.

91. "Resolution is the cause of all desires (of love) I, who am equal to Lord Vishnu, do not have such resolutions. If the doer of actions knows the evil effects of the worldly life and if resolution is destroyed, the trammels of worldly life also become destroyed.

92. "The sastras enjoining rules of do's and don'ts bind only those persons, who have no self-realisation, who do not understand the truth of the world and who confuse the self with this body.

93. "He, who has realised the Supreme soul as being casteless, classless and without any relation to the religious orders, has understood the real spirit of the upanishads and benefitted by the same and so he is not bound by the result of his actions. (He does not enjoy the fruits of his actions, good or bad).

94. "Just as the pot and other objects created from mud is nothing but mud, so also the universe, which has emanated from the Supreme Soul is the same Supreme Soul in the past, present and future and nothing but that.

95. "He, who knows that the entire universe is untrue, could not be made the subject for enjoyment of the results of his actions. Could the good and evil actions experienced in a dream bear any results when you know that the dream is a falsehood?

96 "Hence, one who has reached self realisation, even if he performs 100 horse sacrifices or commits murder of Brahmins has no knowledge or ego that 'he' is the doer and hence he is not affected by the results of his good or bad actions

97. "There is a verse in the Rig Veda, which means this:—Indra said "I slew the three headed son of Sage Twashtra known as Viswarupa. I also cut into small pieces the body of the ascetics, who did not utter the Vedantic texts (upanishads) and threw the bits before the wolves. Still no sin got attached even to a hair on my skin, since I have got self realisation. He, who knows me as this, is also not affected by the results of his action.

98. "King Janaka performed many sacrifices, paying heavy presents in cash to the priests and scholars, yet, he was not attached to his body, So states the Kanva Branch of Vedas.

99. "So, the Realised soul, is like God Indra unaffected by the results of his evil actions and like Janaka equally not affected by the result of his virtuous acts. Such a person does not feel the remorse to say "Which good act have I failed to do; which evil act have I done".

100. "Oh learned man! Even if I learn the science of love with the help of my own body yet the results of the good or evil acts connected therewith would not affect me. But, I will follow the path shown by the elders and protect it by getting into another body and try to understand the science of love through that body.

101. The famous saint, Sri Sankara, after relating the stories having the effect of removing the fears about worldly life, ascended the top of the mountains incapable of approach by ordinary mortals.

102. He said "You see on the top of the hills and in front of a cave a broad even stone, with pure water flowing nearby, surrounded by fruit-laden trees, brilliant on account of its position on the banks of the waters of a lake nearby.

103. "Oh faultless men! you reside here and protect this body. I will enter into a fit body to learn the art of love and its intricacies and come back. Till then you should take care of this body here.

104. Sri Sankara, the great yogi, who has fully controlled his senses, having thus commanded his disciples, gave up his physical body at that place and took over his spirit-body and entered the body of the king.

105 [The poet describes the process of leaving the physical body and entry into the king's body]:

Sri Sankara was an adept among the yogis. He controlled his mind, drew the breath from the end

of his toe to the top of his skull, found his exit through the skull, passed on to the top of the skull of the king's body and spread out the breath (Prana) all over the body upto the toe (Thus he entered the body of the dead king).

106. There was a movement in the chest of the dead body of the king. Within moments the eyes opened. Then the king got up as usual (as though from a sleep)

107. The brightness appeared first in the face. Then the breath gradually came out of the nostril. Then the legs showed movement. The eye lids opened. Then he got strength and got up

108. Just as the rising sun causes the lotus to blossom, the water birds to sing gaily, and the lotus ponds to glitter, so also were the ladies of the King's harem exhuberant with bright faces on seeing their dead husband come back to life and were immersed in the boundless ocean of joy.

109. On seeing the King come back to life and the ladies happy, the chief minister felt very glad. The sound of tabors, drums, conches and other instruments of music played on the occasion reached the heaven.

Thus ends the IX chapter known as the attainment of trancendentalism by Sri Sankara, in the abridged Sankara Vijayam written of Sri Madhavacharya.

CHAPTER 10

SRI SANKARA'S ENTRY INTO THE KING'S BODY AND OTHER DETAILS

1. Then the king, with all honours and auspicious arrangements, was conducted by the Priests and ministers to the elephant and taken in procession to the town.

2. The king entered the town, was respected by the relatives, had his orders obeyed by his feudal chiefs, and ruled over the country like Indira in the land of Gods.

3. While the king of ascetics thus changed himself into the king in the palace and was reigning there, the intelligent ministers began to entertain certain doubts about him and began to talk among themselves.

4. The King, who after death, came back to life, was not like his previous self. He was shining with all virtuous qualities.

5. He gives away, like King Yayathi, riches to those that ask for it. He understands the reality of things like sage Brihaspati and gives valuable advices. He conquers his enemies like Arjuna. He comprehends everything like Lord Siva.

6. Since this King was having the rare qualities of gift, effort, virtue, valour and courage, not found in others, he shone like the Supreme Being, who has no birth.

7. Even during the off season the trees began to blossom The cows and buffalos began to yield large quantities of milk There were enough rains for the soil. The crops were rich. The people were very much interested in doing their duty

8 *Even though the period was in the age of Kali,* full of all vices, yet, on account of this King, it looked as though it was better than the Treta yuga. Hence it is clear that a great yogi, with mystical power has entered the King's body and is reigning over us.

9. So, we would see to it that he remains in this body and does not go back to his former body. Thus, the ministers spoke among themselves and came to a decision

10. They appointed secret messengers with the command "*wherever you* find a dead body it should be *immediately* burnt without a second thought.

11. Then, the king entrusted all the administration of the state to the ministers and began to enjoy with the inmates of the harem all the high pleasures, not easily available to other kings.

12 16 (*In these 5 slokas the art of love enjoyed in a scientific manner is depicted in very plain* and open language).

17. The king enjoyed the company of his harem as before. Desirous of learning the science of love he read the great work of Sage Vatsyayana with the help of scholars, who have mastered the work.

18. Sri Sankara, who was in the garb of a king, studied the aphorisms written by Sage Vatsyayana and the commentaries thereon and himself wrote a work on that subject (Amaruka is the work).

19. While the king of ascetics, Sri Sankara, was thus enjoying the pleasures of the harem remaining in the body of the king, his disciples, who were entrusted with the protection of his body found that the prescribed time limit had exceeded and began to think among themselves.

20. Our master gave the limit as one month's time. That period is over. It has exceeded by five or six days. Still his mercy has not descended on us for him to think of accepting back his body.

21. What shall we do? Where shall we search? Whither shall we go? Who will find out where he is living and inform us? How would we be able to find him out in this world wide up to the sea-shores, since he has entered another body?

22. If the benign master, who has discarded us, does not appear before us and take us back, where else is the shelter for us, who serve His Holy feet with the faith that they alone could destroy all the dangers?

23. The devotional thought about the great teacher's Holy feet—a teacher, who has no touch of emotional action, and who is the king among the ascetics brings always a train of good to the thinker. That holy thought destroys the dullness of the

physical senses. It constantly increases the mental happiness, makes it fresher and grow. It annihilates the bad-luck, which invariably begets pain. Since that devotion of the mind is a process of continuity, it remains in the heart permanently.

(The thought about the teacher and his great qualities alone serve to keep up the disciples in good spirits without desperation].

24–25. When would I be blessed by the great powers of that holy preceptor, who resembles a tree of virtue, laden with well-ripe fruits, who, is like a yogi's charms taking a physical form, or the code of conduct in the Vedas born with a human frame on earth, or the conclusions of the eternal truths seen in flesh and blood, or like those theists, whose wealth is self-realisation, like a grihasta (married man) whose consort is "Peace" or the supreme soul itself since he does not feel separated from the universal soul itself. (Thus spoke one of the disciples).

26. (Another disciple said) :—

That teacher, who reduces the pride of the wicked, who lessens the severity of the heat of worldly life, and who is the foremost among the saints practicing yoga, would surely grant me the salvation in life.

27 Since we have become the objects of grace of that world—preceptor, by whose teachings the saints in the world get freed from their darkness of ignorance and get once for all liberated from the

endless illusion of life and attain salvation, we are sure to cross the ocean of suffering very soon.

28. Oh my illustrious preceptor! who controls the arrogant pandits of the school of ritualism (Mimamsa) calling themselves adepts in the science by differentiating the virtuous acts from the sinful ones, who destroyed the pride of the teachers of dualism, that preach various evil doctrines and spoil men *like the traveller indulging in bad stories* who dispells the ignorance of these that surrender to him, and give them self-realisation, when would you bless me to destroy my ignorance?

29. Oh famous teacher! if you, who is destroyer of the mental illusions of those that prostrate at your Holy feet with your powers of speech capable of conquering the Goddess of Liberation and who is the grantor of salvation to them, do not appear before our eyes, we would be scorned by the learned, who will jeer at us. Then, it will lead to an endless trouble for us. We pray that you may realise this and appear before us. (Thus spoke the disciples resembling the pitiful cries of the Gopi-women who beseached Lord Krishna to appear before them, forgive them for their faults and elevate them).

30. *While the friends were thus wailing, Padmapada,* who had understood the real greatness of the master, tried to reduce their sorrow by giving out beautiful verses, pregnant with meaning.

31. Oh friends! Do not worry over this matter; we will disguise ourselves and roam about the

entire world and heaven and search for our teacher who like the supreme soul pervading through man and God, is present in another body.

32. He, who gives up despondency, and gets into action with ceaseless energy, is sure to get the result. Did not the gods get the nectar only on account of their optimism and continuous efforts in the face of many obstacles.

33. Even if it is not easy to trace and find out our master, who has entered another body, yet he would become identifiable by his high qualities of virtue, like the moon, which was detected by its brilliance while in the stomach of the dark Rahu.

34. Even though the great ascetic is the foremost among those, who have conquered love, yet, being anxious to know the science of the Art of Love he should have entered the body of a king, who has the liberty to move freely with the damsels of his harem. Still, he has the brilliant character resembling the splendour of life. (So, he would not be affected by the results of any act).

35. That place, which is inhabited by him, who is the foremost among those that enjoy self realisation would be one, where the inhabitants, man or beast, do not suffer from any disease or sorrow, who have no threat from robbers and who are bent upon doing their own appointed duties, where the rain-God sends the seasonal rains, and where the earth delivers all produce in plenty.

36. Therefore, let us set out to search for the Holy feet of our preceptor, who is our boat for crossing the bottomless sea of worldly life. Let us not be idle and waste our time here.

37. Having heard these words of Padmapada they agreed with him, appointed some among them to guard the body of the teacher and started with zeal to search for their master.

38. They travelled ceaselessly to all countries, over hill and dale, and at the end reached the land of King Amaruka, which, by its beauty and wealth, ridiculed even the land of Gods.

39. On hearing the local residents who said "After he rose from his death, he is like King Brighu and King Dilipa" they decided at once "He is our preceptor"; their pangs of separation began to disappear at once.

40. Having come to know that the King was interested in music and women, the intelligent disciples disguised themselves as musicians and entered the town.

41. The disciples, who were anxious to get control over the king, expressed their desire by songs; they saw the king seated in the midst of ladies like the moon in the midst of stars.

42. The king's backside was well-lighted with the brilliance of the bangles set with precious stones worn by the ladies, who were holding the chowries

(chamara) in their hands and waving them over the king. In front of him were the talented lady musicians, who were singing with the 21 shades of ascending and descending notes and three stages of manthra, Madhyama and Thara, the seven tunes or gamuts (swarams).

[1. Shadjam 2. Rishabham 3. Gandharam 4. Madhyama 5. Panchamam 6. Dhaivatam 7. Nishadam].

43. They saw him, the King, wearing a jewelled crown, whose brilliance was enhanced by the splendour of the white-silk umbrellas fitted with golden handles, who shone like the incarnation of Cupid on earth, or the Indra in a human form, and who was surrounded by the damsels of the harem.

44. The well dressed visitors entered the royal assembly, seated themselves in the seats indicated to them by the looks of the King, and, to the utter surprise of the audience, began to sing in beautiful verses conforming to the principles of modulations in music (the pitch and the low).

45. Oh Bee! Your friends, bees, who lived happily with you on the top of the hills laden with tall trees and enjoyed your company are now suffering from the pangs of separation from you and are now eagerly expecting you in vain. Not seeing you, they are heart-broken. (The simile is:— Just as the bee drinks the honey from the flowers and enjoys it, the disciples enjoyed by drinking deep the juice of the teachings of Upanishads).

46. You have given up your previous body and are remaining here to learn the art of Cupid. Oh best among the five (the seat of the five elements, air, eye, ear, body and mind) we, your disciples, who surrendered themselves to you in preference to Lord Siva, have been let down by you.

[The word पञ्चजनमुख may also mean the purusha who is the 25th evolution from the original primal force according to the School of Sankhyas].

47. *Oh Lord with the face as beautiful as the moon!* How is it that you, who gave up the prior body, which was glorified by the virtues of control of the senses, and found interest in living in this body, have forgotten your purpose. Oh Thou who art invincible by Cupid! please bring them back to your memory by our words.

48. You are the essence of the Vedic text (Mahavakya) Tat Twam Asi. (that Thou art) which, the aspirant, after rejecting the form and formless, realises as the eternal base on which all of them rest.

49. Just as, in the order of creation of the universe from ether, the grain of rice, hidden between the chaff is forced out with the help of the rice *pounder, similarly you, with the help of high reasoning,* were able to eliminate the five sheaths in the body,— the physical, airy, mental, intellectual and blissful— and realise the Supreme Soul therein.

50. Thou art the embodiment of that power with which the ferocious horses of the five senses,

which drag the owner over hill and dale causing him ceaseless misery, are controlled by the horse-whip of knowledge and horse-bit of pure thoughts and are finally tied down permanently to one place.

51. Thou art that Supreme Being realised by seers, which, like the thread in the garland of flowers, wade through all the various stages of wakefulness, dream and slumber and yet remain unique.

52 All the Vedas give illustrations that just as the golden ornaments like the crown, bangles and other jewels are none other than gold, the creation is not different from the Supreme Being. You are the embodiment of that truth.

53 The soul that is shining inside this body is the spirit that is contained in the Sun. It is the soul that is present in the Sun that pervades this body. Thou art the leader who teaches in this dual manner.

54. Thou art the same spirit, which the Brahmins, who are well-versed in the Vedas, who with understanding, perform the acts of religious gifts and other rituals and thus get a cleansing of the mind, endeavour with that aid to realise the Supreme Being.

55. Thou art that soul, which the aspirants, endowed with control over the senses, external and internal, get realisation and therefore get released from the trammels of the worldly life and themselves become transformed into the all-pervading, everlasting

omniscient bliss and thereafter never get into any misery (of birth).

56. *The king, having thus fully heard his own* affairs from the visitors, realised what he should do thereafter, satisfied their desires and despatched them.

57. Having thus been reminded by Padmapada and others of his state, the great teacher, got out of the body of the King in the same way in which he got into the body and went away from it

58. Then, he went to his original place in the cave; Since he was the best among those skilled in the yoga cult he entered his own body, which was burning on account of the fire lit by the servants of the King.

59. [When Padmapada and other disciples were deep in meditation during the noon the servants of the minister, sent for the purpose, set fire to the body of Sri Sankara, which was lying unguarded].

The sage, who was the foremost among the self-realised ones saw this and praised the Lord, who had the body of man and lion (Narasimha) who always protects those that are in distress and who have surrendered to Him and who is beyond the comprehension of the physical senses. Sri Narasimha was pleased.

[Sri Sankara's verses are popularly known as Sri Lakshmi *Nṛsimhakarāvalamba* *Stotra*. *See* Appendix]-

60. When the fire which was raging wild was quenched by the mercy of Lord Narasimha, Sri Sankara, who had entered his body, came out of the cave.

61 Surrounded by Sanandana and other disciples, who exibited a greater endearment to the master on account of long separation, Sri Sankara resembled Sage Sanaka and he went to the abode of Mandanamisra.

62. He went by the aerial way inside the house and saw there Mandana, who had lost the consciousness of "I am the doer" and who had completely freed himself from all desires.

63. Mandana paid obeisance with folded hands to Sri Sankara, who descended down the aerial way, received him with due respect, and stood stupified seeing him (Sri Sankara) with untwinkling eyes.

64. The great Viswaroopa, who habitually spoke the truth, was all joy and said "this body, this house and all that is mine are yours" and so saying he prostrated before Sri Sankara. (Viswaroopa and Mandana mean the same person).

65. After Sri Sankara was thus respected by her husband and after all the learned men had prostrated before him, Saraswati, the eloquent, bowed before Sri Sankara and said:

66. Oh great man! Are you not the master of all arts, the lord of all beings, the leader of Brahma the creator and the ever auspicious Lord Siva?

67. Oh conqueror of cupid! Though you could have conquered me in the debate, you took upon yourself the task of learning the art of love That was befitting your birth as an ordinary human being. (You could have defeated me even by your original capacity but that would be disclosing your God hood to the world. Further you have shown what man can do with his powers of yoga).

68. Oh Praiseworthy! The Supreme Lord! We are not ashamed that both of us suffered defeat at your hands. If the moon and stars get defeated by the Sun would it be a shame to them? (certainly not).

69. "Oh Worshipful master! I wish to go back to my place of purity (Satyaloka). Please permit me to do so". When She (Saraswati) was thus preparing to disappear with her yogic powers Sri Sankara, the author of the Bhashyas (commentaries) addressed her. (The word "yogasakti" can be applied to both Saraswati and Sri Sankara, who saw her with his powers).

70. "Oh Goddess! I know that you are the consort of Lord Brahma the sister of Lord Siva, the Goddess of speech, who has, for protecting the world, taken various forms like Sri Lakshmi and who is none other than the Goddess of real knowledge (chit-rupini).

71. Hence I pray that you should grace the places like Sringeri consecrated by me and reside

there with the name of Sri Sarada granting all the prayers of the aspirants.

72. She conceeded his request and reached the abode of *Lord Brahma, the satyaloka*. *Those* who were present there were astonished at her sudden disappearance

73. Mandana felt mentally happy when he saw Sarada, afflicted by the pangs of separation from her husband caused to her on account of his defeat at the hands of the King of saints and his acceptance of the order of ascetics, disappear in the sky without touching the earth Sri Sankara also felt glad that it is the proper way.

74. Mandanamisra, performed the necessary religious rites gave away all his properties, took over all the fires (pertaining to the order of a family man) into himself with the help of mantras and surrendered himself before Sri Sankara as a desireless man.

75 Sri Sankara caused all the rites relating to asceticism to be performed to Sri Mandanamisra, administered in that learned man's ear some mantra about "Tat Twam Asi" (Thou art that) which has the illustrious capacity of removing all the ills of worldly life.

76 Sri Mandana adopted the usual form of begging for initiation from Sri Sankara. The world teacher also explained to him the full meaning of the glorious Vedic-texts like "Tat Twam Asi" (Thou art that) and continued.

77. "You are not the body. For the body has a shape and a birth. Pot, cloth and others have a form and have a beginning or making. They are not the Supreme Being Similarly, the body is also not the Supreme Being. Words like "my body" only prove that the body is something different from the Supreme Being. When words like "I am weak; I am bulky" are used, the qualities are attributed to the Supreme soul only by imagining or identifying the body to be the Soul They are not indicative of the belief that body is the Self.

78. The object that is destroyed appeared different from the object that is the cause of its destruction. The stick beats the pot and destroys it. The stick is different from the pot. This is definite. Similarly when the body perishes on the attainment of 'Self-Realisation' how can the body be called the 'Self'. What all is visible is liable to be destroyed. The body is a visible object.

79. The senses also are not the Self. They are the instruments of knowledge Just as the chisel is an instrument for the carpenter, so also are the senses instruments to knowledge; when it is said "My eye, my ear" the differentation is noticeable; During sleep the senses are inactive. So they could not be called the self which comprehends experiences in a dream.

80. If the Self rests on the sum total of the senses, then, when one sense fails, we should, on that deficiency, say that there is no Self there (Since the

blind man says "I hear" and the deaf man says "I see" *we should conclude that these senses do not* constitute the Self). If it is stated that the Self rests on each of the senses individually, then there would be room for many masters and a misrule would result.

81. If it is stated that Self implies the quality of one of the senses, then *it is difficult for one sense* to retain and remember what another sense has appreciated. A man who has seen a particular object says, after he has lost his eyesight "I am able to remember this since I saw it once before" what actually had apprehended the object is the eye; later, when he is bereft of the eye what is brought to the memory is due to a different Self, without an eye or an ear. This is clear. It is impossible for one to remember what another has seen. Therefore it should not be stated that the Self is the same as the senses with the aid *of which the knowledge is obtained.*

82. Even the mind is not the Self. Like the other senses even the mind is only an instrument. When we say "my mind" we realise the difference between 'my and 'mind'. During sleep the mind is without any action. The mind does not appreciate any thing at that time. So, it is certain that mind is *not the Self. When the mind is otherwise engaged* we say "I did not note this". This proves that the mind is not the Self.

83. Even the intellect is not the Self. The words "my intellect" is proof of this conclusion. The

same line of arguments advanced in the earlier instances have to be followed here also.

84. "I-ness ' (consciousness of existence by man—a part of the mental action) is also not the Self, since it is a created feature as may be noted from the ending in the syllable "Aham-kara". During sleep all the senses are inactive, the first of the five vital airs alone is active; if on that account it is argued that this vital air is the Self, it is wrong for we say "my vital air'. So, the difference between the vital air and the Self is clear.

85. Thus that Self, which is different from the body is indicated by the word 'Twam' (Thou) In the word 'Tat' (That) is comprised the Self, which is the cause of the universe. By the word 'Asi' (Art) is indicated the oneness of both these.

86. The question then arises:—

"There was not seen in the past any oneness between light and darkness. Nor is it seen today (Nor could it be seen in the future). Similarly, how can oneness be spelled out of the Vedic texts between the all knowing Supreme Being and the insignificant (little knowing) individual Soul."

87. "When you now see a person who was seen by you long long ago, you say "This is that person". In this statement, the past, the old place, where he was seen, the earlier state, the present time the present place, the present state, are all eliminated and the individual person alone is indicated. Similarly, when words are used, something, which is unnecessary

in its meaning can be ignored and that which is intended alone may be accepted. Hence, we can ignore the difference of "all knowing" and "little knowing" and retain the oneness in the spirit. There is nothing objectionable in doing so.

88. "You should give up the thought, that the body is the Self,— an impression, which could not be erased by one immersed in rituals and actions and which has been created in him from a very long time; Get to real knowledge Always medidate on the Supreme Soul. Then alone would appear the bliss of Self realisation.

89 "Oh wise man! If you love this body, which is the food for the crow, the jackal and fire and believe that it is the Self it will be the cause for misery. You should therefore remove that love as well as the affection towards the attachment to outside objects and retain an unflinching faith in the Supreme Being.

90. A big fish moves in the floods and goes to both the shores. That fish is different from the flood, waters and the shores. Similarly though the Self is active during wakefulness and dreams, yet, it is different from them.

91. Just as the artificial impressions of a snake are formed on the basic material *viz*, a rope, which is visible to the eye, so also the various stages of knowledge, like wakefulness, dream and sleep, are, by imagination, formed on the basic eternal one *viz*, the real knowledge in the Supreme Being. You

should realise that you are the Supreme soul, the fourth fearless stage after transgressing the above three stages of perception. Thus you should give up the impression of duality. Do not have a belief in fallacy as you once did.

92. " That Supreme Being, which is ever present, omnicient, and omnibliss, is very close to the realised ones. To the ignorant, it is far away. Even though it pervades both inside and outside, yet the ignorant one searches for it outside. The powers of the Supreme soul are very surprising.

93. " Many persons happen to meet at a water-shed. The next moment they disperse and go away in various routes. Likewise many persons, with different names (father, mother, husband, wife, son or daughter) meet in a family-house. On death nobody remains there.

94. " Eventhough man toils day and night to get happiness he does not get it but gets only misery. Happiness does not come without any reason. That reason is the result of good and bad actions in the prior births. For that also the cause is the fruits of the good and bad actions of a still earlier birth.

95. " To the pure-minded man the words of the Upanishads bring self-realisation even when he hears it once. For the less intelligent people that self-realisation is obtained in course of time on account of service to the guru and other aids.

96. "On account of the constant repetition of the *manthra* "Om", and by regularly doing the religious acts enjoined on him, and by the service to the Guru, the foibles of the mind are removed and realisation results.

97. "The mind should always be devoted to the Guru, day and night. The realised soul, the Guru, is the God, Siva Himself. On account of the service to him by the disciple, the Guru would be pleased and looks at the disciple with mercy,

98. "That Guru yields fruit, like the celestial tree (*Karpaka*). There is nothing which could not be obtained through the Guru. Hence the words of the Guru should be respected and followed. It should be accepted with pleasure and carried out.

99. "God's form is realised through the initiation (*Upadesam*) of the Guru. If such a God becomes angry with us, the preceptor will save us from its effect. If that preceptor, through whose grace the form of God was induced in us, gets angry, no one else can save us from the effect of that anger. Therefore you should not give any occasion to make the preceptor angry.

100. "Man gets happiness by doing what is enjoined on him and by avoiding what is prohibited (by the Vedas). Since it is the preceptor that teaches us "Do"s and "Don't"s, it is on account of him alone that you get good or bad results.

101. "That God, who is well worshipped by us, gives us all we desire. We can realise that God only through the Preceptor. How can man, without the aid of the Guru's initiation and grace, know that God, who is invisible to the human eye and who is the giver of all that we desire.

102. "*If* the *Guru* is satisfied, all the *Gods* are pleased. If he desires a thing, they also desire it. Is not that Guru, who always feels one with God he worships, the universe itself?"

103. When Mandana (now a Sanyasi) was thus blessed with initiation and advice by Sri Adi Sankara, he bowed at the feet of the Guru saying "Oh Guru! On account of your mercy my ignorance is removed and I have become blessed".

104. Then he got the world-famous name of Sureswara and attained the stage of discipleship, wherein even the pleasures enjoyed by Lord Brahma were discarded as nothing.

105. Thereafter, Sri Sureswara, lived in the country of Magadha, on the banks of the holy river Narmada, without any attachment to any thing in the world, discussing the upanishads, the crest of the Vedas, and enjoying the unequalled Supreme Bliss.

106. Sri Sankara, the world teacher, then started on a world tour after having thus installed Sri Mandana the Pandit as his disciple.

Sri Sankara taught the people how to control the mind, speech and body, the mind by initiation

into "OM", the speech by silence and the body by removing the desires. Thus shining with the jewels of virtue, he destroyed the evil doctrines of philosophy.

107. The world preceptor went towards the south, *enjoying the scenary of the forests, which attract the mind with their sweet humming sound of the bees seated on the petals of the new* blossoms.

108. He spread his philosophy in the country of Maharashtra and refuted all the other schools of philosophy, resembling the sage Saunaka, and reached Srisailam.

109. Sri Sankara saw the Town Srisailam, which was full of trees, shaken by the breeze, laden with the scent of recently blossomed-flowers, wafting over the gardens full of jasmine flowers;- a town which was full of forests wherein lived lions capable of killing even the ferocious elephants, a town which is the pleasant abode of Lord Siva and which is a proof of the creative capacity of Lord Brahma.

110. He bathed in the Ganges, whose waves flow near the hills, whose waters are capable of removing the ills of the Kali age, which by its purity, excels the mountains and which goes even to the other worlds.

111. He ascended the hills, which annihilates the ignorance of those that bow before it, which has high peaks reaching the sky, which is unpolluted by any kind of sin, which is full of cooing birds and humming bees and which is embraced by the

surrounding river Ganges, and which is pleasing to the mind; and he worshipped Lord Siva there.

112. He felt happy on worshipping Lord Mallikarjuna and His consort Bramarambika, who removed the ignorance and destroyed the evils of His worshippers, who bestows on them the wealth of the Lords (liberation) and who was worshipped by Arjuna.

113. That great World-teacher lived on the banks of the cool Ganges, which is flanked on the shores by dark trees, which would be an attraction even to the ascetic and which destroys the results of evil actions of the past.

114. Sri Sankara, whose fame purifies the world, who was an ocean of all illustrious episodes, the greatest of the great, and praised by the world, initiated the residents, (who were intelligent and virtuous) into the beauties of his commentaries (Bhashya) which contain sweet words and which is capable of refuting all the faulty schools of philosophy.

115. People belonging to various schools of philosophy viz. those who worshipped only Lord Pasupathi, the extremists of Vaishnavism, Saivaism, and Maheswaraism, opposed him and confronted him with their arguments. But they were defeated even by the disciples, Sureswara and others.

116. Some of them gave up their pride and opposition and became Sri Sankara's disciples, giving up their own schools of philosophy. Some other

petty minded people spent their days in anger, with intent to find out an opportunity to cause him some harm.

117. Can those small minded wicked men, who treated the words of uneducated people as gospel truth, who relied on the imaginations of their own thoughts as holy texts, and denied the existence of God described in the Vedas, as well as the duties enjoined in the path of positive action (rituals and daily religious worship) who, on account of jealousy, used their evil brain against Sri Sankara, *the Universal Soul,—can these live without dying like* the King Paundraka, who perished before Lord Sri Krishna, whom he hated.

[The reference is to the story in Srimad Bhagavatam :—Paundraka, the king of Karsha country put on the form of Krishna, sent emissaries to Lord Krishna seated in durbar. "I am the real destroyer of the wicked. I am Lord Vasudeva incarnate. You should not have that name. The weapons I am having are alone the real Gadai and Chakram of Vishnu. Your name and weapons are false. Either you should give them up or come to war with me". On hearing this, Sri Krishna only laughed and came to the battlefield and was surprised to see the opponent resembling him in form, dress and weapons. Ultimately Sri Krishna blessed and gave him salvation].

118. (The defeat of all the opposing schools is described here) while the sweet and easy words

of the well versed disciples of the King among saints (Sureswara and others) were flourishing, the words of Kanadas lost its weight; the arguments of Kapilas were wafted in the winds and disappeared, the saivites were dispersed, the Buddhists became unfit to be followed, the School of Devi worshippers became unlucky. Vaishnavaism was reduced to dust (uncared for by any one)

119. When Sri Sankara was mercilessly condemning the opponents, Buddhism fled, the followers of Nyaya School went after it. The School of Kumarila Bhatta became dumb and could not open its mouth. The followers of Kapila school ended their days in grumbling. (Thus Sri Sankara defeated all the opposing schools of thought and established the supremacy of Advaita Philosophy)

Thus endeth the X chapter known as the establishment of the transcendentalism of Sri Sankara, in Sri Sankara Vijayam written by Sri Madavacharya.

CHAPTER 11

DESTRUCTION OF BAIRAVA, THE FEROCIOUS

1. One day, a wicked kapalika full of evil thoughts, which, like Ravana, he covered with external false appearances, wanted to execute one of his cherished plans. He came and saw Sri Sankara, the plain unsophisticated person, who had no love towards his own body.

2. He secretly met Sri Sankara, when he was seated alone after he had finished his teaching of the commentaries,—Sri Sankara, who was invincible to the vices of love and deceit, who can be understood only by the sages, who have controlled the wild horses of the five senses.

3. On seeing him, the kapalika felt glad that he had achieved what he has been desirous of for a long time and expressed the same clearly to Sri Sankara, the greatest among the great, who was revelling in the joy of Self realisation.

4. *Oh Saint! I have come to you eagerly on* hearing about your life, your omniscience, pure qualities with mercy and other virtues.

5. You are the only man in the world, who has refuted the adherents to dualism and established the school of monoism in all ways, who has removed ignorance from the world and who has cut off all desires to the human body.

6. (He praises Sri Sankara further to realise his objects)

7. "You have got a body only to help others. Your greatness and glory has spread even to the land of Gods. You are capable of removing all the ills of the world by your mere glances. You are fulfilling the desires of the world by your good sweet words. You are worthy of being worshipped by every body in the world on account of your being an ocean of virtues. You are all-knowing and hence without any conceit. You are successful in having defeated all your opponents. You are the greatest donor, since you give self realisation to all.

8. "When people approach you, the repository of all virtues and capable of realising the values of high and low, they never return without achieving their object.

9. "Therefore I approach you to get my desire fulfilled by a great man like you, who is omniscient. I wish that I should realise my object to enable me to become perfect (one who has done his duty).

10. "With the desire of reaching Kailasa, the abode of Lord Siva with this human frame and enjoy life with Lord Siva I have been doing penance for the last 100 years and I have satisfied Lord Siva.

11. "Lord Siva became pleased and has said "If you would do a sacrifice by offering in the holy fire the head of a king or an all-knowing saint, I will grant you your desire".

s. v. 35

12. "Having said so, Lord Siva disappeared. From that time I have been roaming everywhere with a desire to fulfil it. But I did not get either a king or a saint.

13. "Fortunately, I saw your good self, who is intent upon doing good to the world. My attempts have now borne fruit. My attachment to my body persisted only till I had sight of your noble self.

14. "The head of a crowned emperor, or a great saint has got the power of ensuring success in my penance. The former could not even be thought of. Hereafter, it is left to you to give a solution.

15. "Oh great among the Virtuous! If you grant me your head, you would get an illustrious fame in the world. I would also achieve the results of my penance. The body is always a perishable one. Therefore I request you to do what appears best to you.

16. "My mind is not bold enough to beg for your head. Who will give up the body, which gives him pleasure? But you are a person endowed with a detachment. You have no desire for your body. You are having a body only to serve the public.

17. "People, who do not even hear the woes of others, go about the world day and night bent upon realising their own selfish ends—Did not Indira get the back-bone of Sage Dadhichi to kill his enemy, the Vritra-Asura?

18. "Saints like Dadhichi made a gift of this perishable body to others and attained a body of everlasting fame, spread out in the whole world and gladdened the world with their unrivalled greatness.

19. "Some retain their body with pleasure on account of their patience and mercy. Some others, like me, have their mind in their own selfish ends and roam about without any mercy.

20. "Oh, expert in mental abstraction! For you, who have discarded the three desires (gold, women, world) there is nothing except to help others. For those like me, who are your slaves, there is, alas, no distinction between what is proper and improper.

21. "We are told that since Jimutavahanar gave up his life, and Saint Dadhichi happily gave up his vertabral bone they attained eternal fame till the sun and moon exist.

22. "I have begged for something, which is not possible to be granted by any living being. My request would be despicable in the eyes of even great men. Yet there is nothing which could not be granted by the great men, who have no attachment to anything in the world and who have realised the Eternal Truth.

23. "It is said that the faultless head bone has the capacity of granting the desires of those doing penance. Oh, God! There are not many in the world, who have that quality, except your noble self.

24. "Pray grant your head! Oh God, here are my prostrations to you". So saying he fell at Sri

Sankara's feet. On seeing this, Sri Sankara, the intelligent, all-merciful and unattached saint, replied.

25. "I am not angry at your words. I will gladly offer my head to you. Which intelligent man in the world, who has understood the body as being perishable and succeptible to danger at all stages, would not give it away to any one, who asks for it.

26. "Even though it is protected with care this body is affected by time and death and is sure to perish. *If, by this body, another's desires are to be* fulfilled is there a greater attainment for man than that?

27. "Oh great man who knows the effects of penance! You may come when I am in deep meditation. I will grant your request. I could not allow you to take my head when every one is looking on. You may come secretly, when I am alone.

28. 'Oh aspirant! If the disciples should come to know my decision they would surely prostrate before me and hinder the realisation of your object. Who will be bold enough to abandon his own body? If, as per your request, I, an ascetic, am willing to sacrifice the body, yet who will agree to his leaders body being offered as sacrifice?"

29. Thus these two persons gladly agreed, one glad over his object of getting the head of the other being fulfilled, the other that this perishable body has been made useful for another. The Kapalika went

home with joy. The strong-willed Sri Sankara remained where he stayed without any speech He *did not express his idea to any one.*

30. At the appointed hour, the Kapalika, came with a trident in hand, with holy ashes on the forehead, with the garland of human skulls around his neck, with reddened eyes due to alcohol, with unsteady senses and looking around with fear, lest somebody should note his coming there.

31. While the other disciples had gone out to distant places for bath and other daily duties, Sri Sankara, anxious to avoid his disciple Sanandana, repaired to and waited at a lonely place willing to secretly offer his body to the Kapalika. (It was at this time that Kapalika went there).

32. On seeing the Kapalika, Sri Sankara, determined to sacrifice his body, controlled the mind and senses and sat in meditation concentrating on the manthra "Om".

33-35. The Kapalika saw Sri Sankara, an ascetic of the highest order, a world preceptor, worshipped by all, who treated even the heavens as straw when compared to his joy of self-realisation, who resembled the sage Sanatkumara, who, seated in a special yogic posture, having controlled all his senses retaining only the thought of the Supreme Bliss, was able to forget the entire world and remained in deep uninterrupted meditation of the formless Supreme Being, with his chin bent on his chest, eye sight fixed on the tip of the nose, hands out-

spread and placed on his legs, with the body held high and erect in posture.

36. Without getting an idea of awe and respect for Sri Sankara he decided to kill him and was to commit the gravest crime intentionally; when this Kapalika approached Sri Sankara with the knife lifted high in his hand, Padmapada came to know it by his intuition.

37. When he was seated in deep meditation (after his daily duties, Padmapada saw with his inner eye the Kapalika approaching to kill his Guru, with his trident held high in his hand. He became extremely angry, like a glowing fire, and desired to do service to his Guru.

38. Padmapada, who has repeated the manthra of Lord Narasimha for a long time and obtained success in that, immediately concentrated his mind on that great form, which was amenable only to Sri Prahlada. On account of the power of such deep meditation he became a lion-man (Narasimha) himself, leaped forward and saw the act of the heartless Kapalika.

39-42. That moment he leaped forward in the sky, like the dart of Indra (Vajra),—(forgetting, on account of anger, that he was human) with the form of a lion man, with unrivalled vigour, with the manes on the back, penetrating the clouds, terrifying the beasts with his vehement roar, making the world breathless with his speed, creating a confusion even among the gods, who asked ' Oh, what is this?",

causing the ocean to roar, the demons to dance, the hill tops to split, the directions to glow, the earth to tremour and bestirring the senses of the human beings —and tore open the chest of the Kapalika who carried the trident in his hand.

43. That Lion-man (Narasimha), whose weapons were *only his claws caught hold of the body of* Kapalika between his teeth and roared mightily, with the sound penetrating even the high heavens.

44. The other disciples, who had gone out became perturbed on hearing the noise came to the spot. They saw the Kapalika dead, and their preceptor safe having been saved from him.

45. The friends were surprised and asked Sanandana, "How did Lord Narasimha, who was invoked with success by Prahlada, get pleased with you"? Sanandana smiled and said,

46. "Once upon a time I went to a pure hill known as "Bala" and prayed to this God Narasimha, who is amenable only to the real devotee and spent some days on that hill.

47. "One young hunter constantly used to come to me and asked me 'Why are you doing this penance in this lonely forest?' I told him,

48. "Oh hunter, what a surprise? Even though a beast, resembling a human being below the neck and a lion above it, is living in this forest, I am not able to see it".

body of the Kapalika, whom he slew with his claws, with the Kapalika's intestines hanging around the neck (of lion-man) resembling a garland of Vaijayanti flowers, with the mark of Srivatsa in the chest, shaking the world of Gods and demons with fear on account of his physical prowess, spreading the sparks of fire emanating from his teeth, pervading the entire universe with the holy fire that came out of every hair-hole in the body, with his tongue moving like lightning, biting his teeth with anger capable of subduing even the Lord Indra armed with his Vajra-weapon, or Lord Siva with his unrivalled anger, praised with folded hands by Brahma and other Gods trembling with fear, crying "please do not bring the deluge out of time Oh great God! Please control your anger", Sri Sankara was moved to tears of joy and he stood praising Lord Narasimha.

60. "Oh Lord Narasimha! Please control the anger which is capable of destroying the whole universe. Your enemy has been killed and his body is lying down. Please have bountless mercy towards me. The world is shaking with fear on seeing your form.

61. "Your form is full of goodness. Even the slightest anger is not befitting you. Therefore for the sake of the world please become calm. How do you, Lord Vishnu, assume that anger, which is a quality of Lord Siva?

62. "Oh the greatest among gods! He who even thinks about you is relieved of even the worst fears and gains peace. Should I say what it is when he

49. "While I was saying so the hunter hastily retreated into the forest and brought before me the lion-man bound with forest herbs, as though it was the reward for all the virtuous acts in my prior births.

50. "I asked the lord, Lion-man in all surprise. "How did you, who is beyond even the thought of great sages, get caught by this forester". To which the Lord replied,

51. "He prayed to me with such a concentration of mind which even Lord Brahma did not exibit at any time. Do not blame me in this] instance". So saying the Lord disappeared.

52. Hearing these words of Padmapada everyone became immersed in tears of joy. Then he, in the form of a Lion-man, roared mightily penetrating the heavens with his voice and splendour.

53. Sri Sankara, who has by his self-realisation transgressed the three stages of wakefulness, dream and slumber, came out of his deep mediation on hearing the mighty roar, opened his eyes and witnessed the illustrious form of Narasimha (the lion man).

54–59. Sri Sankara witnessed the lion-man (Narasimha) form, with the hairy manes shining like the moon, with the third eye sparkling from the head, resplendant like a thousand-fold sun, with a mighty roar penetrating all the worlds, with his body wet with the blood that flowed from the

body of the Kapalika, whom he slew with his claws, with the Kapalika's intestines hanging around the neck (of lion-man) resembling a garland of Vaijayanti flowers, with the mark of Srivatsa in the chest, shaking the world of Gods and demons with fear on account of his physical prowess, spreading the sparks of fire emanating from his teeth, pervading the entire universe with the holy fire that came out of every hair-hole in the body, with his tongue moving like lightning, biting his teeth with anger capable of subduing even the Lord Indra armed with his Vajra-weapon, or Lord Siva with his unrivalled anger, praised with folded hands by Brahma and other Gods trembling with fear, crying "please do not bring the deluge out of time. Oh great God! Please control your anger", Sri Sankara was moved to tears of joy and he stood praising Lord Narasimha.

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62. "Oh the greatest among gods! He who even thinks about you is relieved of even the worst fears and gains peace. Should I say what it is when he

personally sees your form? Your presence is rarely obtained by any one.

63. "He who prays to your Holy Feet and dies gets emancipation. This Kapalika has died at your hands So he will not have a rebirth.

64. "All could not realise that you are all-pervading. To prove that, you, the storage of virtues, appeared in form to please bhakta Prahlada and saved that suffering asura-child.

65. "You create the world with your active force (quality of Rajas); you protect the world with your quality of goodness (Satwa); you are the destroyer of the universe with your powers to check (Tamo gunam) with the name of "Hara" (Siva).

66. "You have no births. Nor do you really have any qualities. You are taking births and assuming qualities to save the world. Your state is beyond the reach of word and thought. Even the Vedas are afraid to speak about you directly and they refer to you only indirectly.

67. "Oh Lord! Narasimha! Even on hearing your name, the evil spirits become afraid and run away without the strength even to stand before you.

68. "Oh Lord Narasimha! You are the cause of the creation, protection and destruction of this universe. You are the Lord of every thing. You are the spirit worthy to be worshipped with a pure heart. I surrender before you, who is the same as the real knowledge (chit).

69. "Oh! the all-pervading one! The evil doer has been killed by you. Please give protection to the world. The Gods pray for peace. They are afraid of your fearful frame and feel unhappy.

70. "No one can see your form unless he has your mercy. The three worlds have now seen this form of yours and is running past myself out of fear. Therefore I pray that you should withdraw this form, which is illuminated thousand-fold, and protect us.

71. "The waves of mighty roar of this Lion-man (Narasimha), which has conquered even the loud noise created by Lord Siva, the Lord of the Prathama ganas, when the fire started from the eye in His fore-head at the time of deluge, spread out in all directions in this world and the worlds beyond and ignited all the three worlds,—this wave should cool down all the anxieties of this world, which is the central zone of the broad universe.

72. "Oh Lord Narasimha! Let the unbearable sound of your roar, which is as fearful as the noise that emanated when the milky-ocean was being churned with the hill Manthara around, which was tied in the middle by the serpant Vasuki (serving like a cord in churning), which roar combats with the sound emanating from the drumlet of Lord Siva, when he started destroying the world at the time of Pralayam—Let that noise destroy all our serious sins.

73. "Oh Lord Narasimha, Hara! Hara! Let your roar, which sends into insignificance even the heavy thunder sounds which occur after the fiery

lightnings caused by the clouds at the time of destruction (Pralaya) of the world, which resembles in its magnanimity the "purring" noise emanating from the mouth of the Lord when he took the form of the Holy Boar—Let it annihilate the results of all our past evil actions.

74. *On account of this sincere praise of the Lord, the form of Lion man (Narasimha) became* calm, So Padmapada cooled down. He bowed before His preceptor, without any anger and realised all that had happened as though in a dream.

75. He, who reads or hears with real fervour this incident, which is fruitful and connected with history would not suffer an untimely or unnatural death. He will get real attachment to God, enjoy all the pleasures in this world and also attain the eternal Supreme Bliss.

[*Note*: :— Slokas 45 to 52 appear to have a meaning which would fit in properly if they come after sloka 74. It should be that after Sri Adi Sankara praised Lord Narasimha that he should have cooled down, giving an opportunity to his co-disciples to put the question referred to in sloka 45. It is suggested by scholars that the poet in his extreme fervour skipped over the incident and put the friends questioning in advance].

Thus endeth the 11th chapter, known as "the destruction of the evil Kapalika" in the abridged Sankara Vijayam written by Sri Madhavacharya.

CHAPTER-12

ORDAINING OF HASTAMALAKA AND OTHER SISHYAS

1. Then Sri Sankara with his disciples went on a pilgrimage to all holy waters and places. In the tour one day he reached the holy town of Gokarna, which was unpolluted by the evils of Kali age, and which was situated on the sea-shore.

2. He worshipped Sri Maheswara there and praised Him, who was worthy of being worshipped by Lord Brahma and Lord Vishnu, who was the stage-manager for this theatre of the world, who had his consort on his left, and who curbed the pride of the wicked.

3. Sri Sankara said "I am now meditating on the form of God Ardhanareeswara (Half man, half woman), whose right side resembled the dark clouds, and the left side resembled the bright lightning and who, like the cloud and lightning, remained inseparable in the form of Lord Siva and Devi showing to the world that Siva and Sakti are one and non-dual.

4. "I am myself in the form of the God Sri Ardhanareeswara, having the deer on his right hand,— deer which is anxious to graze on the grass of rays proceeding from the left side,— and having the parrot on his left hand, which is eager to peck the corns held in the right hand.

[The form of the God Sri Ardhanareeswara should be borne in mind to appreciate the meaning

in this stanza. The right side of the figure is the Siva form and the left side is that of the Devi. The Devi is holding a parrot in her hand. Sri Siva is holding the deer in his right hand. The parrot mistakes the deer for ripe-grain-staples and is anxious to get at it. The deer mistakes the parrot for feeding grass. The poet uses his imagination in describing the form of Sri Ardhanareeswara]

5. "Has not the holy thread (Mangala Sutra) worn by the Devi in her neck and spread over the chest of Lord Siva cooled the evil effect of the poison in His neck. On account of the feeling of oneness with God, I feel I am that all-pervading form.

6. Sri Sankara thus praised the Lord Gokarneswara, who is always present in the hearts of the ardent aspirants and the great seers, who are above the three Gunas, [Satva, Rajas and Tamas.: goodness, activity or inaction]. The world teacher gladly spent three days in that holy place.

7. In the course of his pilgrimage, Sri Sankara, the King among saints, reached Hariharapuram, which purifies the worshippers ridding them of the results of their past evil actions, which looked as though the worlds Kailasa (abode of Sri Sankara) and Vaikuntam (the abode of Lord Vishnu) were combined in one place on this mundane earth.

8. There Sri Sankara worshipped the God, Sri Sankara Narayana, who was indicative of the non-duality, eradicating the wrong impression of duality in the minds of those that preached dualism. Sri

Sankara praised the deity with verses capable of a double meaning.

9. [The slokas 8 to 18 have a double meaning indicating the Lord Vishnu, who took 10 forms and Lord Siva].

1. (As Siva) Let me get all good things from the all-pervading Siva, who is worshipped by all, who wears on his head a phase of the moon, having for his consort, the daughter of Himalayas and beconing to the old bull (for his Vehicle).

2. (As Vishnu) Let Sri Narayana, the all-pervading, bless me with all that is good, who during the deluge caused by Siva, took the form of a fish moving in those waters and who saved the old Vedas (in the incarnation of Varaha).

10. 1. (Siva) Oh Lord, who, with the desire to save the Gods, took the poison Himself and gave the Nectar to the Gods, and who resides beautifully in the hills of Kailasa, may you be pleased to extend me your bountless mercy.

2. (Vishnu) May that Lord, who took the form of a tortoise to show his prowess, and held above the mountain Manthara without any strain, bestow on me His bountless mercy.

11. 1. (Siva) I bow to that Lord, with folded hands, resembling the evening lotus- Lord, who showed to the world his high powers by adorning his body with the hooded-serpants.

2. (Vishnu) Sri Narayana, who slept over the body of the serpant, took the shape of a boar. That form shone with all strength. Him, I worship with folded-hands.

12. 1. (Siva) I worship that Lord Siva, the Supreme Being, who held Ganges on his head, who killed the demon Gajasura, the enemy of the Gods, and thus gave pleasure to the Gods and good men.

2. (Vishnu) I worship that God, Narasimha, who has no births, who took the form of a lion (lion-man) and killed Hiranyakasipu, the King of the Asuras (wicked) and saved Prahlada, the Bhakta, and made him happy.

13. 1. (Siva) Let that original God (Parameswara) who assumed anger at the sacrifice performed by King Daksha where he (Siva) was not honoured, and who lost his wife (Dakshayani entered the fire uanble to bear the insult to her lord) who wore the beautiful deer skin and performed penance who bears a beautiful form and who is the foremost among those who adhere to the duties enjoined upon the various religious orders, save us.

2. (Vishnu) May that Vamana, who desirous of getting the gift from the king, Mahabali, approached *him with the deer-skin on his body, and blessed him*, who made him (Sankara) abandon all desires of the fair-sex, and who saved the first among the religious orders (viz., Brahmacharya order—celebite) protect us.

14. 1. (Siva) We are fortunate in having for our Supreme Lord that Lord Siva, who bore on his head the flowing Ganges, who won Arjuna in battle, who wears on his head the moon, the king among stars and who is indescribable.

2. (Vishnu) We are fortunate in having for our Supreme Lord that Lord Vishnu, who in the form of Parasurama even in his early boy-hood won in battle the famous Kartaveeryarjuna and determined that there should not be the race of Kshatriyas.

15. 1. (Siva) May that Lord Siva, grant us eternal bliss, who conquered Cupid, who was flourishing in this false world by his prowess, exhibiting himself through the ten senses (external-five ; internal-five) and, who was later happy in the company of the daughter of Himalayas.

2. (Vishnu) May that Rama bless us with eternal joy, who with his able arrows killed the enemy, the ten-headed demon, Ravana, and restored to himself, Sita, the daughter of earth and enjoyed with her.

16. 1. (Siva) Let that all-pervading impenetrable Lord Siva protect us, who danced as Nataraja, synchronising with the sounds of cymbals, the form of imperishable code of conduct (Dharma), who had the strength of mind to control the evil effects of deadly poison, which he devoured, who is bedecked on the head by the moon, the Lord of Star Rohini.

2. (Vishnu) May that Vishnu, who took the shape of Sri Balarama protect us, who had the

Tala Tree as the mark on his flag, who was steadfast in the path of duty, who in spite of taking the holy spirit (at the sacrifices) retained a high voice, who had the plough as his weapon, whose Lord, Sri Vishnu, the Lord of Rohini, blessed him by touching or kissing on his head.

17. 1. (Siva) Let that unique Lord Siva protect us, who is pleased at the sight of Lord Ganesa seated on his lap, who takes bath from the water pouring out of his trunk, who bears a holy name, who lives in the minds of those that pray to him, who has for his jewel, the new moon.

2. (Vishnu) May that Lord Vasudeva (Krishna), who wears the peacock feather as a jewel, who is beyond praise, who is attended by Garuda, the King among the birds, who joyfully danced on the body of the Serpant Kaleeya to crush him, who rendered the mind of Pootana, the Rakshasi, dizzy, protect us.

18. 1. (Siva) I wish to attain union with that all-pervading Supreme brilliance of Lord Siva, who conquered Cupid, who had been praised as the All-knowing by the Vedas, who is an ocean of mercy, who, on account of his having destroyed the sacrifice of Daksha, entertained a hatred to all those performing sacrifice with arrogance and pride.

2. (Vishnu) I like to be with that Budha, who conquered the effects of Love, who was famous in the world as the All-knowing, who hated the sacifices to conquor the evil-minded Asuras and who is the incarnation of Supreme Intelligence.

19. May my countless prostrations be to that Lord (Sankara and Vishnu) who is beyond the mental comprehension of all human beings, who is self-luminant, who removes the ignorance of all, who resides in the hearts of the great men, and who is all-pervading.

20. Having thus praised the Lords of Parvathi and Lakshmi with words sweeter than the banana fruit and thus having satisfied his desires, the greatest among saints left the holy place for Mookambika.

21. There he noticed a couple of noble birth, who had lost their only son, and who were weeping keeping the dead body on their lap. Sri Sankara melted with mercy towards them.

22. While Sri Sankara was feeling sympathy for the couple, there came an aerial voice "The sorrows of one, who has no capacity to give redress, would only increase his poignancy".

23. Sri Sankara heard the aerial voice and said "That grand mercy is befitting only you, who is capable of protecting the three worlds". (Therefore you should have mercy on the couple and save them).

24. While the great saint said so, the son of the Brahmin got up as though from a sleep. All those that stood by were astonished at the act of the saint, who was capable of blessing every one.

25. Sri Sankara reached Mookambika the great religious centre, surrounded on all sides by a

forest with high teak, mango, dates and bamboo, with a beautiful village closeby, and capable of giving the benefit of penance to those that do it there He entered the temple.

26. The greatest among the ascetics, who was full with devotion to the Lord, who exhibited the greatest mercy for all, was thrilled with tears of joy and profusely praised the Devi in the temple.

27. "Oh, Devi! The race of your Holy Feet are endless. Out of them 360 have entered the Sun, moon and Fire and illuminate the world.

[It is stated in the holy texts like Bhiravayamala that 108 rays have entered Fire, another 116 the Sun and a further 136 the moon. This is also explained in the commetary of Sri Lakshmidhara to Soundarya-lahari sloka 14.]

28. "Oh, Devi! The great saints worship you in their minds by offering you the 64 services by their mental conception and give you all objects like cloth and other things.

29. "Oh, Mother! The blessed worship you by giving you all the 64 services by seeing you seated inside their throat region (Visudhichakra) and between their eye-brows (Agnyachakra) and the centre of their head (Sahasrapadma).

30. "Oh mother! Some worship you externally. The middle class among the aspirants worship you both externally and internally. The highest among them worship you only internally. But the

still greater among them, being the best self-realised persons, have identified themselves with you and therefore do not do any form of worship. (They are always deeply immersed in medidation over the Self and so do not get down from that level to feel a duality with God, when alone the question of worshipper and worshipped arises).

31. "The 38 arts are useful for the five paths of realisation through selflessness. Your holy feet outshines all these. Oh, Mother! the realised ones worship that Holy feet of yours.

32. "Those, who worship you, as one capable of destroying the world with the power of fire in the deluge, resurrecting and protecting them with your power of Nectar, themselves get the power of creating the worlds and protecting them.

33. "Those who, knowing you already, get initiation from their preceptor and on account of that grace, get your holy image in their mind and realise the further confirmation from you "That deity is myself; I am that deity" are really blessed.

34. "Those that have desires of this world to be realised from you, worship you in the mystical circles in the body known as Mooladhara (near the bottom of our body when we sit down) and at Swadistanam (the second of the 6 mystical circles in the body said to remain near the generating organs). Those that worship you as seated in the mystical Manipoorvakam (near the navel) live just outside the Sri Chakra.

35. "Oh, Mother! Those that worship you as seated in their mystycal seat Anahata (near the heart) live in the world of yours (Salokam). Those that worship you as seated in the mystical Visudhichakram (near the neck) are nearest to you. Those that worship you as seated in the Agnyachakra (a mysticle circle between the eye-brows) get all the benefits along with you.

36. "Oh, Mother! Those that worship you as seated in the mystical circle known as Dhruvamandalam (on the top of the head) with thousand petals, are the greatest as they get cleared of their ignorance and enjoy undivided union with you.

37. The best worshipper realises inwardly the various stages of non-duality; first, the oneness between the Srichakra and the six mystical circles in his body; secondly oneness between the Srichakra and the manthra (Panchadasi or Shodasi) he repeats, the third, by the merger of the manthra in the Srichakra and finally the unique indivisibility between the manthra and your holy form.

38. Sri Sankara, having thus, praised the Devi, lived happily and calmly with the food he got by alms (Biksha), surrounded and praised by many aspirants, and feeling satisfied with what he has done; He spent some days there.

39. Then one day, he, with his disciples, reached a village known as Sribalipuram. In that village, every householder was daily performing the worship at the fire by pouring milk (known as

पयसाग्निहोत्रे). The entire village was beaming with the pleasant smell of that milk.

40. The demon of untimely death, which was roaming in many places, came to that village, witnessed the Brahmins performing with deep interest the daily Vedic duties enjoined on them, keeping all unholy acts far away from them, felt that it had no place to enter and therefore left the village.

41. About 2000 Brahmins lived in that village, who were performing sacrifices and well read in the Vedas, who were experts in doing all the Vedic rites enjoined therein and who were men of real merit.

42. Sri Siva, the Lord of Parvathi, was shining in the middle of the agraharam, like the central jewel in a string of beads, and like the moon in the sky adorning the night.

43. There lived in that village a great intellectual scholar by name Prabhakara, who was skilled in all the sciences (sastras) who was deeply interested in the school of ritualism, who had performed many sacrifices and thereby earned a great fame in the world.

44. He had a lot of cows, gold, valuable lands, many good relatives, sympathetic agnates and all other good possessions. Still, of what use were they? In spite of these he did not get the peace of mind. For his son was an unintelligent man.

45. The son does not open his mouth to speak even one word. He does not pay heed to what

others say. He looked like one disinterested in everything and seemed to be always thinking about something He resembled the Cupid in form, the Sun in brilliance, the moon in the beauty of the face and the mother earth in patience.

46. His father began to think out many possible reasons for this state of the boy. Would it be any evil spirit that has entered his body; or is it due to the bad position of his planets, ? Is it mere nature? Or is it the result of the acts of the prior births? What could be the reason? Thinking out all these many possibilities, the boy's father was anxious to conusult every learned man that visited the village.

47. Having come to know that a great worshipful saint has reached the village with many disciples and books, the pure minded Prabhakara took his son to Sri Sankara.

48. Having known the rule that one should not go empty handed when one goes to see a King, God or the Preceptor, Sri Prabhakara went with presents before Sri Sankara, submitted them to Him and prostrated at His feet.

49. He (Prabhakara) also made his son, who was always in an inactive state of mind, resembling a fire covered with ashes, prostrate before Sri Sankara.

The son who prostrated before Sri Sankara did not get up. He desired to exhibit his inactivity to the extreme.

50. The world teacher held the hand of boy and lifted him up The boy stood with head bent downwards. While his son was being lifted, the father cried, to Sri Sankara "Oh! great man, what is the reason for his inactivity?"

51. "He is now thirteen years old". Still, intelligence has not developed in him. He does not know to read or write. Somehow I performed his upanayanam (initiation into the Vedic study). Yet he has not studied the Vedas".

52. "Eventhough the boys cry out to him to call him for play, he does not go with them. If however he goes there, the bad boys beat him as an idiot. But he does not get angry with them"

53. "After many days he may take some food or he may not take food at all for some days. He acts according to his own wish. He does not do what we ask him to do. But I do not get angry, nor beat him. He is growing because of his past actions".

54. When the Brahmin (Prabhakara) said this, Sri Sankara, the world teacher, asked (the boy) "who are you? Why do you behave like an inanimate being?". The great man, who remained in the shape of a boy, replied.

55. "Oh Lord! I am not an inactive or inanimate being. The inanimate body appears to be active on account of its contact with myself, an active or animate being. There is no doubt

about this. I am the Supreme Being without the six feelings viz. 1. Sorrow, 2. Love, 3. Hunger, 4. Thirst, 5. Birth and 6. Death and without the six changes, 1. creation or birth, 2. existence, 3. transformations, 4. growth, 5. reduction and 6. destruction. I am the pure Bliss which is the subject matter of the Vedic text thou art that (Tat Twam Asi).

56. Oh! learned man! "Let all those, who desire liberation, get the kind of experience, which I am now enjoying. "So saying he explained in 12 stanzas the highest truth about the Supreme Being, which is only Real knowledge.

57. Since those stanzas explained to the world the truth about the Supreme Being as clearly as a "Nelli" fruit held on the palm, the author of those verses came to be known in the world as "Hastamalaka" (Hasta-hand, Amalaka-a fruit Emblic Myrobalan, called "Nellikkai in Tamil). (The 12 verses given out by Sri Hastamalaka are noted separately. See appendix).

58. Sri Sankara, who was surprised at the Brahmin's son explaining the truth about the Supreme Being so clearly without any teaching, became very merciful to the boy and blessed him by touching him on the head.

59. After the boy had finished, Sri Sankara addressed his father "This boy is not fit to remain with you. He has the state of being inanimate. He will be of no use to you".

60. "On account of the results of the actions in the previous birth, he has known everything and is a realised soul. He does not understand anything except that. If he is not a realised soul how can he, without learning anything in this world, explain the truth about that Universal Soul?

61. He has no desire towards house and other possessions. How can a man, who has no attachment to his own body, get any kind of attachment to anything in the outer world?

62. Having said so, Sri Sankara took Hastamalaka with him and departed to another place. Prabhakara, who was well versed and interested in the science of rituals (action), followed Sri Sankara for some distance and then returned home.

63. Then, Sri Sankara, who was praised by the Gods, Vishnu and Indira, and who was the king among those that had attained all their desires, left for Sringeri with his disciples, Padmapada and others.

64-65. Sri Sankara left for that place Sringeri, where Sage Rishya Sringa, the best among the realised souls are even today performing penance, having controlled their five senses, where flows the holy river Thunga which purifies one even with the mere touch of it, where live the great men, who put to shame even the celestial tree in their zeal to honour the guests, who are well versed in all the branches of the Vedas, who enjoy all the good things without obstruction since they have been performing good deeds like sacrifices.

66. He taught the famous commentaries and other sciences to the learned disciples. He also initiated many into the famous manthras, which would grant eternal liberation even to those that hear them.

67. He explained the intricate sciences of philosophy so well that he made even great scholars bow down their head out of shame—sciences, which would completely destroy all the ignorance in man and which prove that there is no difference between the Individual and the universal soul.

68. He caused a construction to be put up there, resembling the Indra's Durbar Hall, which would prove the great skill of the architect and arranged for the permanent worship there of that Supreme Deity, which is worshipped by Brahma and other Gods.

69. He arranged for the daily worship of the Devi, who in the form of Sri Sarada even today protects everyone in accordance with her assurance to Sri Sankara, who, even today, dwells in Sringeri granting all the wishes of her worshippers.

70. Sri Sankara got another disciple by name "Totakacharya" who always does what is most beneficial and pleasing to his master, who does his duty concientiously, who had great mercy towards all creation and who spoke very sparingly.

71. He (Totaka) would get up from the bed earlier than his master, get ready for his master excellant tooth-sticks (for cleaning the teeth), water

for his bath, and get in advance, even before orders are given, cloth for wearing and comfortable seating materials (for penance).

72. He (Totaka) would supply dried towels to the Guru for cleaning his body. He would touch his holy feet respectfully. He would always follow his master like a shadow.

73. He would not yawn in front of his master. He would not sit before him with extended legs. He would never be indifferent to say what he ought to, or do what he should do? He would not speak beyond limits. He would never stand with his back turned to the master. (These are qualities which every man ought to learn to practice before his Guru or in the presence of great men-the rules of observance are detailed in the following verse also).

74. If the master says something while he is standing, he would hear it also standing; if the master says something while he is walking he would hear it walking very obediently behind him. Even without bidding he would do what is beneficial to the master. He would never do what is detrimental to the master.

75. One day, when Totakacharya had gone to the river to wash his master's clothes, the teacher Sri Sankara, who was *all-merciful to his disciples,* waited for his arrival and delayed teaching the commentaries to his other students.

76. When the other intelligent disciples were ready to begin the study of the commentaries, the

great *Preceptor* said "Please wait *for some time.* Let Giri (Totakacharya) also arrive".

77. On hearing these words of that great teacher, who was explaining the high truths in philosophy, the disciple, Padmapada, showed the wall indicating "why should that dull headed man, unfit to learn the sastras be awaited?"

78. Sri Sankara, who wanted to destory this arrogance in him (Padmapada) and who had immense mercy towards his disciples, internally blessed '*Giri*' *that he should become well versed in* all the 14 sciences.

79. At that moment, *Giri* got the blessings *of* his supreme master, suddenly became well versed in all the sciences, began to praise his master in excellant verses strung in Totaka metre explaining the great truth of the Universal Soul. [*See Appendix* for the 5 verses].

80. The *beautiful creeper of "Guru Bhakti", which* had its seed, the Holy feet of the great Sri Sankara, which had him as its delightful growing twigs which was watered by his mercy, bore on the twig *ends of Totaka metre twelve sweet fruits of* verses. These fruits are very well enjoyed by the parrots, eminent aspirants after truth.

81. Why would not the great ignorance be annihilated with the blessings of that world famous king among the self realised ascetics, who has given to the world the great ladder of real knowledge, which

brings down the three worlds; which is made of good bamboos of high tradition, which on account of the elevation that it affords to its adherents, makes them easily realise all their worldly wants.

82. The co-disciples saw Giri, who though not knowing the Sanskrit language, was able on account of the blessings of his master, to explain in Vedas in Totaka metre the greatest truth enunciated in the Upanishads.

83. On hearing the words of that learned Giri, which were sweeter than nectar, the co-disciples like Padmapada became surprised and gave up their pride and arrogance.

84. Since the verses in totaka metre came out of the mouth of this disciple. On account of his superior love and attachment to his master, the great men refer to him, who was born in a high family, by name "Totakacharya".

85. That work, which explains the truth about the universal Soul propounded in the upanishads, even to this day goes by the same name, "Totaka". It is easy of diction, expounding the high truths and principles, praised by the great men and couched in a sweet language.

86. From that day 'Giri' got the name of 'Totaka' and his fame spread in all the ten directions. He attained the position of the best among the disciples, having become equal in intelligence to Padmapada.

87. The learned men understood the four disciples, (1) Hastamalaka (2) Totaka (3) Sureswara and (4) Padmapada as representing the four ideals of human attainments or the four Vedas, Rig, Yajus, Sama and Atharva, or the four different stages of God-realisation 1. Salokam (remaining in the same world with God) 2. Sameepam (closest to God) 3. Saroopam (getting the form similar to God) and 4. Sayujyam (getting merged into the form of God) or the four faces of Lord Brahma the creator.

88. The great aspirants, who were enjoying the internal Supreme bliss caused by the wealth of realisation of the eternal truth contained in the teachings of that world renowned great saint, Sri Sankaracharya, spurned with disdain even that extraordinary worldly wealth consisting of many wild elephants, pestered with the swarm of bees buzzing towards their flowing temples, when (the elephant were) tied to the gates in front of their residences.

89. The great saint, who was shining with spotless fame, resembling in colour and taste the nectar that came out of the milky ocean when it was churned with the Mountain Manthara, lived happily, controlling the evil acts of bad men even by his look. and surrounded by disciples, who are invincible in the whole world.

Thus endeth, the twelfth chapter known as "Getting Hastamalaka and other sishyas" in the abridged Sankara Vijayam written by Sri Madhavacharya.

CHAPTER 13

THOUGHTS ON SELF-REALISATION

1. One day Sureswaracharya, prostrated before the Preceptor, who had taught him the great art of self-realisation, and expressed his desire to write an explanatory rule to bring out the exact meaning of Sri Sankaras's intricate commentaries (Prastanatrayam — Sutras, Gita and Upanishads).

[Vrtti or Varthika is an explanatory rule based on a particular work with intent to explain clearly what is stated therein, by stating that which is unsaid or elucidating what is stated very tersely and requiring a supplementary note to supply the omissions. Sanskrit Literature on the side of science contain many such explanations, which are very useful to readers].

2. "Oh! Master! Pray permit me to do this service. There is no doubt that the result of the best form of life is to live with sincere devotion to the preceptor".

3. The Guru, on hearing what his best sishya submitted, became very glad and said "You should write an explanatory note to my commentary".

4. The disciple, Sureswara said, "I am incapable of comprehending your commentaries, written in excellant style and cogent reasoning; still, if I have your merciful blessings, I will attempt to write an explanatory note".

5. He accepted the preceptor's blesssings and went out. Then Padmapada's co-disciples, and friends, Chitsuka and others came to the teacher in private and said.

6. "That attempt which is made to do good, is likely to lead to bad results". Each of them made a similar statement. "Even though he is an intelligent man, he has great belief in the path of ritualism".

7. "His school relies on the theory that action alone begets the results of heaven or hell and that there is no God; those that think like this, basing it on strong arguments of theirs and deny the existence of that Supreme God, who is superior than Lord Brahma, who grants the world all its desires, are not fit to write their explanation to your commentaries.

8. "Every sentence in the Puranas speak about the deluge for this world. It is Sage Vyasa that wrote the Puranas. Sage Jaimini is his disciple. So he should also accept the fact of deluge and follow that school of philosophy.

9. "If there is any difference of opinion between the teacher and his disciple, that relationship would not subsist. If any difference ensues, it is but proper that the disciple's school of thought shoud be considered as the preliminary objection and the teacher's school of thought should be treated as the conclusion.

10. "From their birth they train the mind in the path of ritualism and say "Do good acts carefully, and reach the happy world of heaven".

11. " Since he believes in this kind of doctrine, if he is asked to write an explanation to your commentary he would associate it with and suit it only to the path of ritualism. While we are desirous of growth, we should not give room for differentiation.

12. " He is not one of those that took to asceticism whole-heartedly. Since he was defeated in the contest he became bound to you and hence took to asceticism. Therefore Oh Guru! we have no faith in him. You should not direct him to write the explanation for your commentary.

13-14. " The followers of the school of philosophy propounded by *Sri Bhatta* say " Those that have the capacity to do acts constituting ritualism should not give them up. If asceticism is insisted upon, it is only for those that are born blind, mute or with some other serious disability ". He has faith in that school of philosophy. So, you should think over and do what is best suitable in the circumstances. We do not make any compulsion in this affair.

15. " One day, while we are all seated on the other shore of Ganges you called us as though to test our sincerity of devotion to you.

16. " On hearing you, we were hurriedly searching for a boat this Sanandana walked over the deep Ganges.

17. "The merciful Ganga, who was very much pleased with his devotion to his master, caused a golden lotus to be produced at every pace of his.

18. "Since this great soul placed his foot on each of these lotuses and came near you, your gracious self was plesed to call him Padmapada and bless him.

19. "That Padmapada is always serving at your feet and so does not bear any differentiation in mind. He was blessed with real knowledge even from his childhood. He is fit to write an explanation for your majestic commentaries.

20. "Or this Anandagiri is fit to write the explanation. On account of the severe penance performed by him, Goddess Saraswati was pleased with him and has blessed him with the capacity to write an explanation for your commentary.

21. "Oh Lord! How does this Viswaroopa, whose mind is imbedded in the path of ritualism become worthy of your confidence. Therefore let Padmapada write the explanation for your commentaries". Thus stated the disciples to that world-teacher.

22. In the meantime Sanandana ran up to the Guru and said: "Oh Lord! This Hastamalaka is also fit to write an explanation for your commentary.

23. "For you have yourself given the name of Hastamalaka to him on account of the fact that he explained the doctrines of the Vedanta as clearly as a small fruit held on the palm of the hand (the fruit is known in botanical language as Embelic Myrobalan. It is grown in South India and known in Tamil as "Nellikai").

24. Sri Sankara smiled on hearing the words of Sanandana. Hastamalaka's capacity is unrivalled. But since he is always in deep meditation he has no attraction to the outside world

25. "Eventhough he was directed in his boyhood by his father to study he did not learn even the alphabets: Even after he was initiated into the first order of Brahminhood (Brahmacharyam) he did not learn any Vedas from his preceptor for his mind was always centred on the Supreme Soul.

26. "He never played with the children. He never took food. He never said even a good word. It was thought he was possessed by some evil spirit and he was once brought before my presence.

27. "When this young boy prostrated many times before me and stood with respect and folded hands those that saw him became astonished.

28. "When I asked him "Oh boy! Who are you? Whose son are you? Where-from have you come?" He caused great astonishment to me by explaining in beautiful verses the Supreme Being, which is ever-existing, omnicient and omni-bliss.

29. "His learned father who had never heard him speak till then was much astonished at his high capacity and said:

30. "Oh worshipful master! Even though people took him for an inanimate being, that he has explained the truth about the Supreme Being, which

is not intelligible even to the best scholar in your presence, is itself proof of your greatness.

31. "This boy, who from his boyhood has been released from the trammels of family life is fit to be a disciple only under you, a world teacher. Would the Swan, prone to play happily in the ponds full of lotuses, desire any pleasure in a forest?

32. "As stated by his father, this Hastamalaka has been from that day, living with me with a large heart. How can he, whose mind has remained with the Supreme Being from his boyhood, write a big explanatory work?

33. "Oh Lord! How did he attain the steadfast knowledge of the universal soul without any of the necessary aids like listening to teachings *of the preceptor. We pray that you may be pleased* to explain this aspect to us".

34. The king among philosophers, who knows the past, present and future, replied: "There once lived on the banks of the river Jumna a great man, who had attained perfection in penance, of good conduct and who had cut himself completly from the desires of family life.

35. "One day a brahmin woman brought her two-year old boy and left him with the learned Yogi, *and said: "Oh learned brahmin! Please* watch this boy for some time". She then went for bath with her friends.

36. "In the meantime, as fate would have it, the child moved forward, fell into the river and died. The relatives of the dead child brought the dead body to the sage and wept profusely.

37. "The sage feeling very sad on hearing their plaintive voices, used his powers of yoga and crept into the body of that child. He is this illustrious Hastamalaka.

38. Therefore even without any study or initiation, he has learnt all the Vedas, the sacred cannons of law (Smriti), the other sciences of philosophy and the knowledge of the universal soul.

39. "Such a person is unfit to be entrusted with a work dealing with the outside world. That Mandana alone, who, in the presence of Devi Saraswathi, had the truth about the Supreme Being explained to him, is fit to write that work.

40. "If such a world-famous man, who has reached the shores of the sea of sastras (sciences), who has a great desire for the path of doing duty, is not desired for doing this work, I do not see any one, who is fit to be deputed to do this work.

41. "I am not anxious to cause to be written such a big work in philosophy when it is not liked by many persons. Further, a doubt has arisen in me 'How is it that so many persons have become enemies in this paticular matter?"

42. "Some said: "Oh Lord! If you are so pleased Sanandana would write an explanation to your

commentaries. He toook to asceticism from his first order (Brahmacharyam). So his keen intellect is known to every one".

43. Sri Sankara said: "Sanandana always gives pleasure to all. He may also write another commentary and not an explanation to mine. To write an explanation has been fore-sworn to another person. That Sureswara has taken a vow that he would do that work".

44. Having thus given orders to all his disciples Sri Sankara, turned to the ascetic, Sri Sureswaracharya and said in confidence to him "Oh ascetic! You need not write an explanation to the commentary. These arrogant disciples could not bear to allow it.

45. "They are afraid, that, having known your interest in worldly life, you, in continuation of that thought, would base your conclusions on the path of ritualism and make the commentaries the basis for the same.

46. "It is your belief that even though the fourth order of the ascetic is mentioned in the books of philosophy, yet, it is not acceptable. Those ascetics, who came to your house asking for alms pertaining to their order (*Bhiksha*) were prevented by the gate-keepers of your house and were not even admitted inside the house.

47. "Having heard such reports of the people about you, those persons have no confidence in you,

even though you are great. "Oh great man! You may write an original work explaining the science of self-realisation and the universal Soul and show it to me.

48. "Oh learned man! You should try to write the work in such a way that it would surprise these disciples". Yet he felt "Alas! the explanation to the commentary on the Brahma Sutras did not materialise".

49. Having become afflicted by the words of his disciples Sri Sankara, directed Mandana to write a separate work. Mandana wrote the work "Naishkarmyasiddhi" and earned the reputation befitting his name "Sureswaracharıar".

50. Sri Sankara perused the work "Naishkarmyasiddhi", which was full of well-reasoned arguments and which had for its main theme the path of self-realisation, freed from the bondage of action, and felt very happy over the work.

51. Sri Sankara felt very much elated with the work and showed it to others. They saw it and got the conviction "there is no other realised soul like him in the world".

52. They heard from the world teacher, the greatest truth about the universal soul as propounded in the work "Naishkarmyasiddhi". By reading it, the bondage of worldly life would be removed. Therefore, it had that grand name. It was praised and read by every one.

53. Sri Sankara said: "Since you caused so much obstruction to the writing of the explanation to the commentary as desired by me even though you are all intelligent, your work shall not become famous in the world".

54. Viswaroopa, dedicated his work "Naishkarmya-siddhi" to his master, the world preceptor, and having got his confidence, again addressed Sri Sankara, his God on earth, thus:

55. "This work was not written by me either to earn fame, or some profit or get the praise from others. The orders of the master should not be transgressed. If the words of the master are not obeyed, the relationship of master and pupil would not subsist".

56. "Even though I was a man in married life once, I do not have that mentality after I became an ascetic. The thoughts which one gets in one's boyhood do not persist in one's youth. Nor do the thoughts of youth continue to remain in the old age. One lifts the first leg and then plants the second foot".

57. "There is no doubt that I was once a man in family life. What is the defect in it? The mind is the cause either for bondage or liberation. If a man has a pure heart, he can be either one in family life or an ascetic".

58. "Oh! Great man! If I have no faith in the order of an ascetic, how would the stake in our debate be consistent. Was not the stake agreed

upon that he, who is defeated, should accept the order of life of the winner? If my sincere belief was that there was no order as an ascetic would I have agreed to accept that order in life in case I am defeated (e.g. would any one enter into an agreement to marry the son of a sonless woman)".

59. "If the ascetics, who were seeking alms due to their order, were not allowed to enter my house, did not you, my master, get into my house and get a good kind of alms? Who can stop the street-gossip?".

60 "I accepted the order of an ascetic after obtaining initiation into the great truth and getting real knowledge. Satisfied that I earned what I should get, I became an ascetic because I got detachment to the world, not because I was defeated in the debate. I entered into a debate with you only to learn the real truth. And with no other motives".

61. "While I was in family life great works containing valubale points in the science of ritualism were written by me. Hereafter my mind is not eager to do anything except to serve at your holy feet".

62. "I know that none can serve you and get themselves ridden of the debt of gratitude to you, who, smiling, and with your sweet Nectar-like words, quenched the fire of arrogance of the leaders of false doctrines. which have destroyed the sincerity of the aspirant— you. who has established that sincerity in those intelligent men, who are the followers of the school of monoism".

63. When Sri Sureswaracharya had finished, Sri Sankara quenched his fire of regret, on not being able to get an explanation for his commentary written, with the waters of his intelligence and directed Sri Sureswaracharya to write two explanations on his commentaries.

[Tradition has it that he wrote Vartikas on Taittiriya, Brihadaranyaka, Narasimhatapini upanishads, Dakshinamurti stotra and Panchikaranam].

64. Sri Sankara said this on going through the work of Sri Sureswara, which explained the truth with words containing the spirit of the commentaries, to which the author has added his own words, explaining the arguments of the objectors and arriving at proper conclusions.

65. ' Sri Sankara continued "Oh! gentleman with composure! What you say is correct. It is my desire that you should write an explanation to the commentary relating to that upanishad forming part of the Veda to which I belong. (Taittiriya upanishad in Krishna yajur Veda). Great men's work have for their aim the benefit for others

66. "Similarly there is my commentary to the Upanishad forming part of the Sukla Yajur Veda —Kanwa branch (Brihadaranyaka) You should write an explanation for that also. The actions of the great are directed towards public benefit.

67. " You should write the explanations for these two upanishads—explanations, which would

remove the ills of the aspirant,—and earn a fame equal to the brilliant moon of the month Kartikai.

68. Having been thus commanded by Sri Sankara, Viswaroopa wrote the explanations for the commentaries on the two upanishads. The master's commands should not be transgressed.

69. The Vedas say that the command of the preceptor should not be neglected. Having written the explanations for the two commentaries, Sri Sureswaracharya submitted them as offerings to his preceptor.

70. Sanandana (Padmapada) also wrote out the glossory for the commentaries as per the dictates of the master. The first portion of it was known as "Panchapadi" and the second part as "Vritti".

71. *He wrote the glossory to explain the Sutras of* Sage Vyasa and thereby established his own fame in the world and offered it as remuneration to the preceptor.

72. At that time Sri Sankara observed the position of the stars and called Sri Sureswara aside and said—"In this book only five chapters would become famous in the world. Even in that, the glossory for only the first four aphorisms would get extra popularity".

73. You will be born again in this world in a later birth with the name of "Vachaspati". You will then write an elaborate amplification for my

commentary on the Sutra Bhashyam. That will flourish in the world till the time of deluge.

74. Then the King among ascetics called Anandagiri and other disciples and directed them to write works based on the philosophy of monoism.

75. Anandagiri and other disciples, wrote, in obedience to the command of the preceptor, many treatises, which served like the bright sun to the lotus of self realisation.

Thus endeth the XIII chapter known as Establishment of the science of Self realisation in the abridged Sankara Vijayam written by Sri Madhavachariar

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CHAPTER 14

DESCRIPTION OF THE PILGRIMAGE OF PADMAPADA

1. Padmapada, with a desire to go on a pilgrimage, approached the world teacher and prayed for permission. "Oh teacher! I am anxious to visit places with holy waters I pray you may grant me the permission for the same".

2. [Sri Sankara then indicated the difficulties in the path of a pilgrim in slokas 2 to 7].

Remaining near the preceptor is itself living in holy places. The water washing his feet are themselves holy. Realising the Supreme Being through his initiation is itself the worship or Darsan of all deities.

3 One should remain near the master and spend his days in service. One should not go to outside places. If he travels and gets tired he would not be able to concentrate for self realisation. If on account of the fatigue of travel he feels sleepy, how can he devote his mind to self-realisation.

4. There are two kinds of asceticism; one who has attained self-realisation and the other who is desirous of getting it. For the one, who has attained self-realisation, the mental distractions are non existent and hence, he would not be affected by pilgrimage. You have taken to asceticism to get self realisation You should analyse what is meant by "Thou" and understand it. For that pilgrimage is a hindrance.

5. *In some places (during the pilgrimage) water* would be available, while in some places it would not be available. Accommodation for lying down would be available *only in some places and not in* other places. With an anxiety to search for water and resting place, the pilgrim would not have a peace of mind.

6. *On account of fever and other bodily ailments* he may be worried when he would not have the means to get rid of them; He could neither remain in one place nor move to other places. Even those that used to help him would give him up.

7. One would not be able to have one's morning bath and worship of the deity. How can he maintain his external purity and meditation. He would not get time to contact his friends. Suffering hunger, a traveller can never get comfort".

8. Padmapada said :—

"It is not *possible to reply to your words. Still I* venture to reply. It is true that living near the master is, as you have stated, the best. Still, if I do not visit the holy places visited by the great sages of old, I would not get peace of mind.

9. "It is true that water would not be available in all *the eight directions. The path would also be not* suited for travel. But is it easy to do virtuous act or try to earn the results of such good acts?

10. "There is no doubt that the evil deeds of past births, bear fruit in the shape of disease. It

would surely reach him whether he is in this land or in a foreign land. Actions would not remain without bearing fruit.

11. "Whether one is here or elsewhere death would surely trace him. It is only man's folly that is the cause of the saying that a particular person died on account of having gone to a particular place.

12. "Even though the observance of the path of action is wide, the great sages like Manu and others have stated in their works that it can be observed in an abridged form in accordance with the place, time and circumstances. To people, who follow these advices deficiencies in bath and other observances are not serious hindrances to progress.

13. "If the Gods will it, man would get food even in the forest. If God is not in his favour then even the food placed in front of him would disappear or be stolen by a thief. Hence ones enjoyment of good or bad effects are in the hands of God.

14. "He, who leaves the home and goes out on a pilgrimage returns home safely. But the man residing in the house dies even before the pilgrim returns home. What is the reason for this?

15. "*I think those that enjoy self realisation which* is unaffected by place or time, see it as all-pervading; so mental concentration would be available to them everywhere.

16. "Bath in Holy waters purify the mind. Seeing various places gives pleasure to the mind.

Further, stories capable of devoloping the knowledge about the Self would be told. Their coversation, which are full of sweet words, which remove the fear of death, which are like trees that give comfort to those that *resort to it, which brings pleasure to the* mind and ear and which drive away anxieties of hunger and thirst, would render the physical ailments less worrisome.

23. "The contact with great men has very many virtues but yet has a defect. For finally it *brings only pain to the mind. Even though it is* a great pleasure in the beginning, yet in the end, it begets suffering on account of separation from them. Generally speaking, there is nothing in the world which is faultless.

24. "You should not store extra water during pilgrimage. *For if somebody should take it* away you would feel as though your earned-wealth has been taken away. That feeling of sorrow would be a hindrance to your proceeding to your destination; you should reach your destination and live there only. If you stay in the way, you would feel the deficiency in your convenience and hindrance to your observances.

25. "Thieves in disguise would be travelling with pilgrims. You should search them well and understand their secrets. Evil minded persons would try to take away cloths, the deities of worship and the cadgeon leaves (valuable on account of the original writings on them). Therefore you should

Contact with great men remove the unexpected dangers. Who would not like to go on a pilgrimage?

17. "Even during pilgrimage the learned man would get the company of only learned men. A scholar befriends only another scholar. The friendship with the evil minded person would not last long.

18. "If a pupil goes to distant place and yet constantly thinks about his preceptor it would, in effect be remaining near the Guru. It would not be remaining near the preceptor if his body alone remains near the Guru while his mind is always elsewhere.

19. "The virtuous joins the equally virtuous and gets the mental development, with that elevation he discards the evil in him gradually.

20. [To these words of Padmapada Sri Sankara replies :]

"If you are so very eager to go on a pilgrimage I do not obstruct it. The obections were made by me only to make your mind steady. You should not have too much travel, which would cause sorrow.

21. "There are many ways to various countries, holy cities and holy waters. You should avoid the routes infested with thieves and take the safer route. *You should reside in the villages, where eminent* brahmins live. Or you should quickly go to the place *of your choice accompanied by your well-wishers.*

22. You should have the friendship of great men. That would give pleasure and increase it.

Further, stories capable of devoloping the knowledge about the Self would be told. Their coversation, which are full of sweet words, which remove the fear of death, which are like trees that give comfort to those that resort to it, which brings pleasure to the mind and ear and which drive away anxieties of hunger and thirst, would render the physical ailments less worrisome.

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25. "Thieves in disguise would be travelling with pilgrims. You should search them well and understand their secrets. Evil minded persons would try to take away cloths, the deities of worship and the cadgeon leaves (valuable on account of the original writings on them). Therefore you should

not repose confidence in unacquainted persons but should give them up.

26. "If, on the way, any ascetic is staying within eight miles, you should go and pay your respects to him, in a fitting manner. If you bypass them, it would be a fault. If they are not properly worshipped and respected, they have the power to cause obstruction to your getting good things.

27. "Oh great among the ascetics! Follow the path of those people that would not cause you havoc. Do not even think of the petty-minded people May you have a good pilgrimage which is happy on account of the removal of the effects of all evil actions and in a manner respected or approved by all good men. If the mind is happy, then the Supreme Bliss would always exist.

28. "Having drunk deep into the Nectar of the preceptor's words, Padmapada felt happy and started on the pilgrimage. The preceptor, Sri Sankara also, after sending Padmapada with his good wishes remained in Sringeri for some days with Sri Sureswara and other disciples.

29. Sri Sankara, now appreciated in his mind, on account of his mystical powers, the physical state of his mother, informed his disciples about it and left for her place by air and quickly reached his mother's bedside.

30. There, he saw his mother in a stricken state; Even though Sri Şankara had attained what all

he desired, he fell at her feet At his very sight that lady became rid of her grief like the person suffering from the summer heat getting a relief from the rain-laden clouds.

[An ascetic's position is explained in the Skanda Puranam. The father should bow before his ascetic son ; the ascetic who is respected by all should bow before his mother].

> संन्यस्ताखिलकर्माऽपि पितुर्वन्द्यो हि मस्करी ।
> सर्ववन्द्येन यतिना प्रसूर्वन्द्या प्रयत्नतः ॥

31. Even though Sri Sankara had no attachment towards anything, on seeing the condition of his mother he was filled with mercy. That great master, who is capable of removing all the ignorance in man said "Oh mother I am here. Give up grief Please command me what I should do now".

32. On seeing his son return to her safe after such a long time, the mother felt glad and spoke in a low tone. "When I, in this bad state of health, have seen you safe, what is there, which I should ask you to do?"

33. "Oh Dear son! I am not able to bear this old and rotten body. Oh man of good conduct! Do my last rites as ordained in the holy texts and make me reach heaven".

34. Sri Sankara heard the sweet and loving words of his mother, and initiated her into the real knowledge of the Self, which is free from illusion,

beyond the realm of reasoning, self-brilliant and a bountless bliss.

35. He gave her initiation into that universal self, which has no form, legs or hands, which is like ether, pervading inside and outside, changeless, endless and ever permanent.

36. "Oh pleasant man! My mind is not able to stabilise itself on the formless. Speak about the beauty of God with a form My mind is not able to comprehend the formless, which is a broad expanse, which is not a small figure, which has no name and which is an abstract one".

37. On hearing the mother's words, he became merciful and praised Lord Siva in verses couched in the "Bhujanga" metre. Lord Siva, became glad and sent his messengers. [See Appendix for the stotras].

38. The mother saw the messengers armed with tridents and staffs, and cried out "I am not capable of following these men". So Sri Sankara praised Lord Vsihnu with sweet words.

39–41. He praised Lord Vishnu, who was reposing on the body of serpant Adisesha, with his legs over the lap of Sri Lakshmi with the Goddesses Neela and Bhooma (Earth) respectfully waiving the chowries on both sides, with his carrier Garuda the son of Vinata standing with folded-hands in a worshipful manner, praised by the five Gods in physical form, with limbs as graceful as the Tamala

tree (a big tree with dark bark beautifying the bejewelled crown on the head and throwing into contempt, as it were, the Sun, by whose rays the topmost clefts of the Blue Hills were illuminated.

42. Even with the death approaching her, the mother, prayed in her mind to Lord Vishnu, praised by her son. Even though she was a lady, since she was sincere she cast off her body like a mystic. Or rather she, who had the honour to beget a yogi for her son, cast off her body.

[It is said,

कुलं पवित्रं जननी कृतार्था विश्वंभरा पुण्यवती च तेन ।
अपारसंवित्सुखसागरेऽस्मिल्लीनं परे ब्रह्मणि यस्य चेतः ॥

By ■ person getting immersed in the sea of self-realisation, his family gets purified and the world also gets purified. Such is the greatness of having a yogi as a son].

43. Then the messengers of Lord Vishnu appeared with a chariot bedecked with white flags as bright as the autumn moon.

44. On seeing the attractive messengers of Lord Vishnu, the lady praised her son They took her with honour in a chariot to Heaven (Vaikunta).

45. This pious lady passed beyond the deities representing Fire, Day, the bright fortnight, Uttarayanam, Year and the Gods Vayu, Sun, moon, lightning, Rain, Indra, Brahma and reached the Heaven Vaikunta, the land of Lord Vishnu.

[A reference to Bhagawatgita Chapter VIII sloka 24 is useful here :

> अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
> तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥]

46. Sri Sankara, anxious to perform the last rites of his mother himself, called the relatives to aid. They chided him saying "Oh ascetic! You have no right to do this act. You are a cheat".

47. Even though they were entreated very many times, the relatives of his early life refused to give him fire for cremating the dead body. Even though Sri Sankara, had given up all desires and attachments he became angry and cursed them.

48. Sri Sankara, who had controlled his senses, collected the dried sticks near his house (into a pyre), took the water pot, produced fire by churning his right hand and with that cremated the body of his mother.

49. Angry with the relatives, who refused to give him fire for cremating his mother, Sri Sankara, cursed them "Oh Brahmins! Hereafter you would have no status to study the Vedas. May you lose your right to offer food (Biksha) to an ascetic".

50. "From to-day let the cremation ground be in the backyard of your residences". Hence even now the people of this country (Kerala) do not study the Vedas. Nor do they enjoy the right to give food to the ascetic.

51. From that time the cremation ground was made behind their houses. Alas! Who in the world, would get anything good if he knowingly does injustice to great men?

52. One should not do mischief to one because he appears to be simple and calm. If you give him trouble even such a calm man would get angry. The sandalwood tree, even though it gives peace and pleasure, yet, if it is rubbed, it will cause fire.

53. The actions of great men, even though it may appear to us to be against the holy texts, yet, they are faultless. For example, Parasurama committed censurable acts. Some others sacrificed their sons like wolves to God of Death.

54. Having thus granted Vaikuntha to his mother, which is coveted by sages, which does not entail another birth in the world, which grants unlimited pleasure and which is without darkness, Sri Sankara set out to condemn other systems of philosophy.

55. He lived alone at Kaladi awaiting the arrival of Padmapada to refute the other schools of philosophy. Padmapada also visited several holy places in the north in accordance with his master's wishes.

56. He (Padmapada) went to the Southern direction which is the place of Sage Agastya, whose place of birth was the pot, on the hearing of whose name all the diseases disappear, and who drank all the sea-water like a drop.

57. There, he had darsan of the deity Kalahasteeswara, who was adorned with serpants, who wore the moon on the head, who was embraced by the all-merciful Parvathi, who was full of love, and who was praised by Indra and others with the words "Victory, Victory".

58. He bathed in the river Swarnamukhi, worshipped Sri Parvathi and Parameswara, offered his mind as a flower praised him sincerely and prayed for getting further progress in pilgrimage.

59. The king among ascetics got permission from Lord Siva, left Kalahasti and reached Kanchi. Great men praise Kanchi, as capable of granting emancipation to those that desire to cross the ocean of worldly life.

60-61. He worshipped Sri Ekambareswara into whose body Sri Parvati has entered to find out as it were, the mind of the Lord, who won over the Demon of Death. Sri Padmapada also worshipped nearby Lord Kallaleswara Perumal, the Ancient, All-merciful, who was without an origin or destruction, and the Lord of Lakshmi.

62. Then, he reached Chidambaram; the holy place, where Lord Siva is always performing his celestial dance, while the original Goddess of Prakriti in the form of Parvathi was looking on with a smile.

63. In this holy place, the pure-hearted Yogis, who had the divine in-sight into the reality of the soul, always enjoy the Lord's Dance of Bliss,

which removes the fear of birth and death, which pleases the eye and the mind.

64. One of the ascetics who went with Sri Padmapada asked a local worshipper "What is the Holy water here?"; He replied "When the worshippers prayed to Lord Siva, He thought of Ganges. Then Ganges-water flowed here".

65. Since it originated on the orders of Lord Siva it became known as 'Sivaganga'. By taking a dip in this water, one gets absolved of his sins and in course of time gets a vision of Nataraja's celestial dance.

66. Or, the name Sivaganga became permanent since Parvati, anxious to relieve Lord Siva of His pains due to dancing, took the form of water.

67. Some scholars say that while Lord was dancing, drops of Ganges water fell down here from His matted hair and hence it became known as Sivaganga.

68. When a mortal takes his bath here constantly, he gradually sees the Holy feet of the Lord. When he sees them, his mind becomes pure. The celestial dance is then visible to his eyes.

69. Only Lord Siva can effectively explain the effects of the good conduct of a man, who takes a bath in this Sivaganga and worships Lord Siva, the husband of Goddess Dakshayani.

70. When, Sri Padmapada, who had conquered his senses, heard this from somebody he gladly took a bath in the Holy waters and worshipped at the feeet of Lord Parameswara, who is the protector of the entire world.

71. Then the great sage desired to go to Ramasetu (Rameswaram). On the way the pure-hearted ascetic saw the holy river Cauvery.

72. He saw that Cauvery, on whose sandy island-banks, Lord Vishnu, who had his delightful abode in the milky-ocean, who was all-pervading, who wore the yellow silk, who was praised with many names like Padmanabha, desired to live (Srirangam).

73. He, with his disciples, left for that town (Srirangam) deeply meditating on the Holy feet of that Lord, on whom the Cauvery waters were being poured reverentially.

74. On the way, he entered the house of one who was related to him as maternal uncle before he took to asceticism. The learned uncle also felt very glad to see, after a very long time, his nephew, coming with a band of disciples.

75. The relatives were also very glad to see the *nephew return to his uncle's home after a* long interval. They shed tears of joy.

76. In accordance with the degree of relationship, one wept; one felt happy one laughed; one referred to a past event; *another spoke with*

intermittent stammering on account of joy while still another bowed before him.

77. The relatives said with joy, "Oh! you have come after a long time. Though on account of our relationship we were anxious to see you for a long time, we did not get that good luck.

78-79. Asceticism leads to a self satisfaction. There are no issues, no friends no relations and hence no worry through them; There is no worry from the kings, nor from the thieves. Just as the fruit-laden trees are resorted to by the people and disturbed, so also rich people are daily being worried by poorer relations.

80. The people, who have to protect the family have no sleep at nights. They have no peace of mind at any time. Where do we get spare time to worship God? How will pilgrimage fit in with us? How would we get an occasion to serve great men?

81. We heard from one brahmin, who came to our house that you had taken to the order of an ascetic. It is long since we heard this. By chance you have blessed us in the guise of a holy pilgrimage.

82. Just as the birds stay for the short while in the trees, reared by others, enjoy the fruits and shade and fly away from them, so also the ascetics go to the houses, maths and temples

built by others, stay there for a short time and definitely go away from there.

83. Even if the ascetic goes to the houses he has no troubles, For, they desire to receive from the houses only that small and necessary quantity for their relief giving at the same time peace and plenty to the inmates, like the black bees that visit every flower, sit there calmly and draw the nectar without causing any danger to the flower.

84. For the ascetic the life-partner is the self-realisation born out of detachment. His body is his house., Meditation is his pleasure. Disciples with detachment to life are their sons. Oh great man! What desires could such an ascetic have?

85. There is no end to the desires of a man, who is controlled by worldly love. He goes on building castles in the air. He attempts day and night to get a wife for his family. After getting a wife, he desires to beget children.

86. If he does not get what he desires, he gets mental pain. Even if he gets the object he desired, yet, it goes away from him. In any way, he, who has worldly desires, always suffers. Therefore man should get detachment.

87. They say that the reason for detachment is purity of mind, which again is caused by service to the great men. Therefore great men like you move about distant places for the sake of service to humanity.

88. The persons with self-realisation move about in the world, with their names unknown, appearing in the eye of the world-like inanimate (inactive) beings, remaining satisfied with whatever they get and showing all mercy to every being.

89. The great men, who have a pure mind, become devoid of sin on account of their knowledge of the Supreme Being. To such persons a pilgrimage is only as an advice by example to the world. They have nothing to benefit by the pilgrimage to Holy places. *For, every water which they touch* becomes holy. On account of their contact the rivers become purified.

90. "Oh learned man! You should stay here for some time. Your presence and sight give us great pleasure. The persons assembled here have begun to feel sorry at the apprehended separation from you".

91. "Oh learned ascetic! We, who are in the *family life, which is the store-house for* suffering, the dancing-stage for evil actions, *the dwelling house for back-biting, the* birthplace for grievous lies, the rest-house for causing harm *to others, have become wicked on* account of our greed for money. We pray that you should clear us of all bad qualities and make us pure."

92. Padmapada replied to them:—

It is God that causes the assembling and separation among people of things which they

desire or hate Therefore, even if you get what you desired or lost, you should remain unaffected in mind.

93. "Who can speak about the merit of one, who has the virtue of offering food at mid-day to the visitor suffering from hunger and thirst and is asking "Who will give me food?".

94. The Brahmachary, of the first religious order of society, who performs his duties to the sacrificial fire, both morning and evening, who bathes twice a day, holds the Palāsa twig (a sign of his order) and wears the deer-skin-bit and always studies the Vedas, becomes hungry and goes to the house of the married man.

95. The ascetic, who preaches philosophy, who has controlled the senses, who meditates on the Taraka-mantra (OM), who holds the stick pertaining to his religious order, also becomes hungry during mid-day, and every day goes to the house of the married man.

96. The holy texts state that a moiety of the effect of the virtue of Penance observed by the ascetic goes to him, while the other moiety goes to the person, who gives him food, which maintained the body for doing the penance.

97. The intelligent house-holder, can, without doing any of the Virtuous acts of pilgrimage, earn that effect by serving those that have done the pilgrimage. Unless one is prepared to meet many

difficulties and overcome them one should not venture to go on a pilgrimage.

98. Therefore a rich householder is more lucky than others. For, all enjoy his wealth. One commits theft and takes it. Another takes it out of love. And still another gets it as gift, while another one compels him to give.

99. He, who pleases the person learned in the Vedas, satisfies Gods. For, the Vedas say that all the Gods live in the brahmin, learned in the Vedas.

100. Those, who faithfully observe the religious path of duty, who know everything, who have controlled the five senses, who have taken bath in the holy waters, and have the principle of helping others as their purpose in life, visit the residence of these (rich) householders.

101. The householder, remaining only in his house, earns the benefit of what others did in visiting holy places. Therefore, this house is said to be a holy place of pilgrimage to him. Therefore a rich man, who has the quality of giving, has no need to go out of his house on a pilgrimage.

102. Others, like the rat, the ant, which live inside the house, and the cow, buffalo and birds that live outside, earn their food by depending on the householder. Since the home of the house-holder is the cause for the support of all beings, my view is that it is the best religious order of society.

1. V. 43

103. To attain the ambitions of life, the body is the cause. That body is sustained by food. The food that we require remains with the householder. The fruits of results of all virtuous acts are attached to the tree, the house-holder.

104. I tell you something more. Please hear me carefully. Please attend to the needy guest, who voluntarily comes to your house. The guest, who has been so attended to with love, would save your family. I do not want to tell you about the result of rejecting the guest.

105. Oh Brahmins! Please observe the religious duties enjoined on you in the Vedas without caring for the fruits. If you do the virtuous act without even hoping that God, who is the protector of the world, would be pleased, the mind would get peace quickly.

106. The house-holder lives with great pleasure caused by embracing his wife, whose breasts are smeared with scented sandalwood paste and which paste, during the embrace, sticks to his chests. We, the ascetics, bow at the holy feet of our world-preceptor and become cleared of our sins, and full with mercy in our hearts; we shine as persons with virtue.

107. Having thus advised the relatives, the ascetic (Padmapada) took his food in the house of his former maternal uncle. After food, the uncle asked the ascetic. "What is the book which you are keeping covered in your hand?"

108. Padmapada "Oh learned gentleman, it is the glossory on the commentary.

Uncle :— Please give it to me.

Then Padmapada gave him the work. The uncle read through the same . He appreciated the capacity of his brain. He also became a little unhappy.

109. Though he became very much pleased at his capacity in having written the book, he felt sorry because he had so severely refuted the other schools of philosophy that they have no more arguments to advance.

110. He entertained a sense of hatred since his favourite school, known as that of Prābhakara, has been fully destroyed by this work. Still he outwardly praised the work as well written.

111. "I am going to Rameswaram; I am leaving this work in your custody; My life rests in this work. Oh learned man! That attachment the house-holder has towards cows, dwelling etc. we have to these works."

112. Having so stated to his former maternal uncle, the sage, with his disciples, left for Rameswaram. While he was starting there were some bad omens foreboding the ill luck, which is going to befall him later.

113. While he was about to start, his left eye, left hand, and left thigh quivered. Another in front sneezed. The sage started on his pilgrimage without caring for any of these signs foreboding evil.

114. After he left, the uncle thought over it. "If this work (of Padmapada) is allowed to remain, the School of Prābhakara would be routed completely. If this is burnt, then the Prābhakara school would subsist. It is not possible to meet this book by proper arguments.

115. "Instead of my favourite school of philosophy being destroyed, let my house be destroyed. Therefore, I will burn the house with the books kept therein". So with this determination he set fire to the house and cried. "Alas my house is on fire".

116. This is the tradition. That is the basis for my statement. I do not know more than that. If one does some thing without knowing its truth it would affect the speaker with a double force.

[This is the expression of deep feeling by the author, Madhavacharya].

117. On the way, Sri Padmapada reached the hermitage of Sage Agastya. He reached the place where Sri Rama laid down his bow, spread out the Kusa grass under the pipal tree and lay down.

118–119. The monkeys, experts in leaping on the ground were incapable of leaping over the ocean. Therefore, when they felt unable to cross the ocean to see Sita, they sat on the Kusa grass and were immersed in deep thought; they saw a light at a distance. That light, was pervading the whole world, capable of giving peace to everybody, delight-

fully cool, and always invoked by saints and Gods.

120. On seeing the light coming towards them, the bold warriors all got up Then the figure of a male appeared in that flood-light.

121. In the midst of that light the people recognised the Sage Agastya, who had the form of Lord Siva, an incarnation of penance, and who was with his consort, Lopamudra.

122. The minute Sri Rama saw the Sage Agastya, his mental anxiety vanished. Just as the Sun cuts away darkness, so also the sight of great men removes the ills of the people.

123. Sri Rama, worshipped the Sage Agastya and his wife, Lopamudra, showed him the due respect with water and other offerings and prostrated before him. Since he was immersed in sorrow, he was not able to speak for some time, then, he picked up courage and then spoke.

124. "On seeing you, I feel very glad as though I met my father. Since you have condescended to come to me, I am sure my desires are to be fulfilled. Oh! Lord. I belong to the famous Solar dynasty.

125. "But there is not going to be born a more unlucky man than me in that family. Nor had such a person been born at any time before this. I lost my throne and entered the forest with my wife and my brother Lakshmana. On account of the

illusion, created by Demon Maricha, I lost my presence of mind.

126. "Further Ravana, the King among the Demons living in that forest, surreptitiously carried away my wife. She, who is usually of a weak body, is now, interned in the Forest, Asoka, and on account of separation from me, she has become weaker still.

127. "I pray that you should be pleased to advice me to find a suitable method of crossing the ocean and killing that Demon, with good force. There is none other than you, who could think of my prospects and advise me".

128. The learned sage, on hearing this, replied. "Rama, welcome to you. Do not worry. (It is not proper for you to say that you are suffering). There have been instances of kings in the Solar and Lunar races, who got into trouble and got out of them

129. "Oh! son of King Dasaratha! you are the forerunner of the archers. There is no one equal to your brother in the battle field. None can stand a comparison to King Sugriva, who is the lord of crores of monkeys Do not say meaningless words.

130. "Oh Rama, you have the wealth of outside help. I am one, who intends your welfare and would advise you. Of what capacity is this Ocean? Please think over. At this moment, this sea would become a cattle farm-yard,

131. "I will drink the entire ocean as I did once before. With a dried-up sea you can cross it and go to Lanka. If so, the entire fame would go to me. If you build a bridge, that fame would go to you.

132. " You will build a bridge over the sea and kill that wicked demon, who stealthily took away Sita. Thereby, you will earn a fame, which will last along with the Sun and Moon. Therefore, build a bridge with the aid of the best monkeys ".

133–134. Sri Padmapada took his bath in that Holy place, where Sri Rama, at the bidding of Sage Agastya, built the bridge with the aid of the monkeys and with the peaks of big mountains, crossed the ocean over that bridge, entered Lanka, fought with Ravana, killed him and rescued Janaki; He then worshipped Sri Rama, and explained the importance of the place to infuse devotion in the minds of the public.

135. While he was thus describing the importance of the place, one in the group asked him "what is the compound by which word Ramesa is derived '. When questioned in this manner Sri Padmapada gave it a three-fold derivative meaning.

136. He said :— If taken as the 'Tat-purusha' compound (in which the last member is qualified by the first) it means 'Rama's God'; if taken as a 'Karmadharaya' compound (in which the members of the compound are in apposition) it means 'Rama is Iswara himself'; if it is taken as a 'Bahuvrihi' compound (both the words are in apposition to

each other but the sense of these words refer to a third object deduced from them) it means Lord Siva "He, who has Rama for his Iswara or Lord".

137. Having thus heard the meanings of the word Rameswara, those present there became delighted. Being praised by them, the best among the sanyasins, Sri Padmapada, also lived there for some days.

138–139. On account of the bath in the Holy waters he became very much pleased and he went to his former uncle's house (in Srirangam) heard that the house along with his works have been consumed by fire and felt very sorry. Though he gathered up courage, he felt sorry that his former uncle's house was destroyed by fire.

140. "You trusted in me and deposited the book with me. But it has been destroyed by fire. I am not so sorry for my house having been destroyed but that your book has been lost".

141. Sri Padmapada said "Even if that book is lost I have my brains"; so saying the great intelligent saint, took courage and started writing the glossory once again.

142. Having become afraid of the capacity of his brains, his uncle mixed some poisonous drug in his food with a view to spoil his mental capacity. Some say that on account of this he did not have his prior capacity to think.

143. During this time some of his co-disciples, who were also on a holy pilgrimage, but who belonged to a lower degree in the order of ascetics, met him; they appeared to be in a sorrowful mood.

144. They bowed before Sri Padmapada and collected the dust from his feet and placed it on their heads. They, who met after a long time, exchanged greetings with one another.

145. That group of disciples, who by their capacity of speech conquered the Serpant King Adisehsan, Sages Brihaspati, and Valmiki, went in meditation to think and pray about their master's feet, which easily removes all the disasters, clears all doubts and grants all desires; they shone with the capacity of causing terror to those, who bore inward or outward hatred.

146. They learnt the details of their place from one of the pilgrims, who had visited the place.

147. The disciples, who had been separated from their master felt sorry on that account, were very glad when they learnt about his welfare and gladly went to Kerala State.

148. The great saint, Sri Sankara, having performed the last rites of his mother, felt perfect as having done his duty, was living with detachment in the land of Kerala, full of high grown cocoanut groves.

149. Sri Sankara, of illustrious fame, who always meditates on the Supreme Soul, went on holy tour in Kerala expecting to meet his disciples and

reached the place known as Mahasureswar, a place noted for its Vishnu-deity, and praised the deity there.

150. "Oh Lord of the world! You are creating this world which is a mixture of both real and unreal. It is of no use to you, who are always self-satisfied. (It is a play for you).

151. "Oh Lord! You have created the three worlds with your quality of material creative energy (Rajas), you protect it with your power of purity (satvam), you destroy it with powers over ignorance (tamas). Hence one and the same person goes by the name of Brahma, Vishnu, and Siva.

152. "Just as the Sun in the sky throws its reflection and shines in many vessels containing water, so also, You are a single God, who gets into various forms and shines like many".

153. While he was thus praising the Lord in the temple, many disciples, who had been on a pilgrimage and were suffering on account of separation from him, returned and prostrated before Sri Sankara.

154. While the master, with merciful eyes, enquired about the welfare of the disciples, Padmapada spoke in a low tone and with great sorrow in his mind.

155. "Oh Lord! while I was returning after worshipping the lotus-eyed Lord Vishnu, my former uncle spoke sweet words and took me to his house.

156. "On account of my former relationship, I explained the greatness of your commentaries before him, who was a firm believer in the school of Dualism and read to him my glossary on your works and conquered him in the debate.

157. "As I was protected by you, who pours in torrents the essence of Vedanta, which cause to disappear the faces of those that merely wear the marks of religion on themselves, which refute the arguments based on the sciences of mere logic, ritualism and materialism, I conquered my maternal uncle.

158. "Oh, saint! He, who wears the armour of pearls, which are the good words emanating from the bamboos of your able reasoning, never feels sorry or weak while he is engaged in a warfare with the adherents of the School of Sage Kaṇāda (materialism). He does not get injured by fighting the Buddhist. He does not get tired in fencing with the followers of Sage Kapila (He says that it is the grace of the master that is the cause of his success).

159. "Then he showed me all attention and sincerity and so I left my glossary to your commentary in his house and went on the pilgrimage without any doubts.

160. "One midnight, his house and my glossary were destroyed by fire, resembling the wild flames, which come out of the fire from the third eye of Lord Śiva, at the time of the deluge of the world.

161. "The fire destroyed the house. There is a rumour that he, with the object of annihilating his opposite school of thought, administered poison in my food to destory my mental capacity.

162. "Oh Lord! My mind does not now work as clearly as it once did, clearing all doubts. Is it proper that such a danger should befall those disciples, who have surrendered before your holy self?

163. "Oh great teacher, alas, that great glossary, which I had written to your famous commentary with good reasoning, has been destroyed by fire!

164. "Oh Lord! If I try again to rewrite the glossary my mind is not able to arrange the arguments as I once did.

165. "Oh! Preceptor! How many afflicted persons, have, by the grace of a corner of your feet, obtained the greatest wealth (emancipation)? If it is said that this state of affairs have befallen me, who always meditates on you and worships you, on account of the effect of my evil action in the past, could it exist even after I have come and prostrated before you and meditated on you? Please state the truth".

166. Sri Sankara, looked at Padmapada, who spoke thus, with eyes full of mercy and consoled him with sweet words capable of removing the giddiness of ignorance.

167. The results of action are mischievous. It will grow up like poison and could not be prevented

by anyone. I knew this even before the event and I told Sureswaracharya about it.

168. "That work, Panchapadi, which was once read out before me at Sringeri, has not left my mind. Get rid of your sorrow. I will repeat it. Write it down" said Sri Sankara.

169. Having consoled Padmapada, Sri Sankara repeated the work Panchapadi with the same points and arguments as it originally contained. This is nothing surprising in this Sri Sankara, who has an unbroken current of knowledge, who is the source for all arts and sciences and who was the preceptor for the three worlds.

170. Sri Padmapada quickly wrote the work, Panchapadi, stood up, wept, sang, and danced with joy.

171. Then, the King of Kerala, who was a great poet, prostrated before Sri Sankara, illuminating the nails of his toes with the brilliance of the gems embedded in his crown and gave pleasure to Sri Sankara.

172. "Are your three dramas popular?" asked Sri Sankara, to which the king replied that on account of want of care they were destroyed by fire.

173. Sri Sankara gave out the three dramas from his memory. The King wrote them down and was astonished and said "Oh giver of boons! what is it that this poor self can do for you? Please direct me".

174. Sri Sankara said, "Oh King! The residents of the village of Kaladi have been cursed by me as being unfit to perform the duties enjoined on the Brahmins. You should also consider these sinners like that".

175. Sri Padmapada was glad at his getting from the preceptor's mouth his lost work, Panchapadi; the king of Kerala also prostrated before Sri Sankara, and, having got from him his three lost dramas, felt very glad, paid his respects to the world-teacher and left for his head quarters, always meditating upon the world teacher.

Thus endeth the XIV chapter, known as "The Pilgrimage of Sri Padmapada" in the abridged Sri Sankara Vijayam of Sri Madhavacharya.

CHAPTER 15

SRI SANKARA'S VICTORIOUS TOUR

1. The enlightened Sankara, desirous of conquest of the world, and followed by thousands of disciples, left for Setu, accompanied by King Sudhanva.

2 A discussion ensued there between Sri Sankara, who, encouraged by those nearby, used intelligent arguments and the Devi worshippers, who in the guise of god-worship took to alchoholic drinks.

3. Sankara, with his keen intellect, rendered the Devi worshippers, who followed the path antagonistic to the Brahminical School, dumb-folded and thus built the dam of the path of action.

4. He worshipped Sri Ramanatha there, conquered the people of Pandya, Chola, and Dravida, and went to Kanchi, in Hastagiri.

5. He caused a temple to be built there, established the method of worship based on the philosophy propounded in the Upanishads, conquered the followers of the Tantra Sastra with his skill in that science, and initiated the Vedic form of worship to the Goddess.

6. He blessed the Andhras, who prostrated before Him, went to Tiruvenkatachala Hills, and, after worship there, left for the country of Vidharbha.

7. He was welcomed with reverence by the King of Vidharbha; through his disciples, he caused the

defeat of the evil minded followers of the Bhairava school, who acted against the tenets of the Vedas.

8-9. When Sankara expressed a desire to visit the Karnātaka country, the King of Vidarbha said, "Oh! Lord! it is not desirable that you should go to that country where live countless followers of the Kapalika school. They, who decry the authority of the Vedas, would not bear to hear your fame. They always despise the learned men and are always bent upon doing evil in the world. That is why I gave this caution".

10. On hearing these words of the King of Vidarbha, King Sudhanva, with his bow strung to form, said "Oh Emperor among saints, while I, your humble servant is standing by, why should you worry yourself on account of the non-believers".

11. Then Sankara, the foremost among the scholars started to conquer the followers of the Kāpālika school. On learning about Sankara's arrival Krakacha, the leader of the Kāpālikites came there.

12. Smearing his body with the ashes collected from the cremation ground, holding in one hand the human skull, and the trident spear in the other, the arrogant leader came there, followed by many others, who were similarly adorned.

13. He addressed Sankara, "It is proper that you wear the holy ashes on the forehead. But why do you refuse this pure and holy human skull and take to the earthern pitcher and carry it. Why do you not worship God Kāpāli ?

14. How can you appease and get the blessings of that Lord, who is embraced by an equally powerful Goddess, Uma, unless you worship Him with the lotuses of blood-stained human heads, and liquor.

15. While he was thus explaining the salient features of the Bhairava school, King Sudhanva scolded him and with his warriors, drove them out of the presence of the realised great soul (Sri Sankara).

16. The fool, bit his lips with anger and appearing ferocious, raised his shining pickaxe and cried, "I will not be Krakacha, if I do not chop off your heads".

17. The army of countless Kapalikas, all fully armed, came angrily roaring like the sea in deluge and prepared themselves for war.

18. The crowd of brahmins became afraid and took to their heels. Angry on seeing this, King Sudhanva took his armour and arrow box, dipped the arrows in blood and started showering them on the enemies.

19. While the king was fighting at one place, the army of Kapalikas, thousands in number, appeared from another direction aiming at the destruction of the brahmins.

20. The brahmins, seeing from a distance, the army of Kapalikas approaching them, like the messengers of Death got perplexed and sought shelter with the Yogi, Sankara.

21. Sankara, the King among ascetics, with the fire emanating from his voice of threat, destroyed to ashes the riotous army, which was bent upon destroying the brahmins with their weapons, knife, axe and spears.

22. The King also, caused the battle-field to be strewn with the lotuses of thousands of heads of the Kapalika warriors, by cutting them off with his gilt-edged arrows. He then approached Sankara.

23. Krakacha felt sorry on seeing all his warriors destroyed and the brahmins remaining unhurt. He then approached Sankara.

24. Krakacha said "Oh follower of faulty ideals! You will now see my prowess. You will reap the fruits of your actions immediately". So saying, he held the skull in his hand, closed his eyes and went into deep meditation for a while.

25. While the expert in the Bhairava school thus went into penance, the skull bowl (in his hand) suddenly became filled with liquor. He drank half of it and with the other half in the bowl, he thought of his God Kāpāli.

26. There appeared at once the huge form of Mahakapali, wearing a garland of human heads, with a cluster of matted hair on head shining like fire and yelling a thunderous threat.

27. Krakacha cried out "Oh Lord, pray destroy by your sight the enemy of your disciples".

But Mahabali said "How could you seek to destroy my own soul". So saying Mahakapali cut off the head of Krakacha.

[*Cf.* Bhagavatgita. "The realised Soul and Myself are one and the same"].

28. Sri Sankara, the emperor among saints, praised Mahakapali with pleasant verses Mahakapali vanished. When the evil doers were thus destroyed, the brahmins came and prostrated before Sankara, the world teacher.

29. Sankara rebuked the brahmins, who had abandoned the path of virtue and righteousness, destroyed and subdued the arrogant opponents and passed on to the western seas.

30. With its deadening sounds defeating the war drums, with the moving hands of huge waves, the sea appeared like an enemy indicating, as it were, his hidden thoughts.

31. Sankara treated the sea with neglect and with his usual calmness and magnanimity started for Gokarnam

32. He took bath in the sea (at Gokarnam), worshipped at the temple of the Lord, the consort of Devi Parvathi, and praised Him with verses composed in Bhujanga metre.

33. Haradatta heard about this great man, who imparted to his devotees the basic truth in the Upanishads, went and reported the matter to his teacher, Neelakantha.

34. Oh teacher! A great ascetic by name Sankara, who has defeated Kumarila, Mandanamisra and others has now come to this place with his sishyas with a view to defeat you in debate. He is staying in the temple of the consort of Devi Parvathi.

35-37. On hearing the words of Haradatta, Neelakantha, who has a garland of precious works to his credit and who has interpreted the Brahma Sutras with an orientation to Saivaism, laughed and said "He can cause the sea to get dried up, the sun in heaven to drop on land and roll up the sky like a cloth, but he cannot conquer me. He will now see how with my sharp intellect, capable of destroying the ignorance of all my opponents his own school of thought is also destroyed". He then started out in an angry mood to meet Sri Sankara.

38. Sri Sankara saw Neelakanthachaya, surrounded by his disciples, all adorned with pearl-white holy ashes all over their body, wearing rudraksham around their necks and well learned in the Saiva literature

39. The learned scholar, Neelakantha, supported the doctrines of his school, like the great teacher Kapila, who had established his school of thought before the advent of Sage Vyasa, the father of Sukacharya.

40. Sri Sureswara and others told Sri Sankara "Oh! great teacher, let us watch his able arguments for some time. Please allow him to argue his case"; They also argued with Neelakantha.

41. "Oh great man! I know your high capacity to argue. Yet, let Sri Sankara meet my arguments" said Neelakantha and came and stood before Sankara for arguments.

42. The king among ascetics disarmed Neelakantha, with his arguments, which, like a swan which easily eats the lotus-stems, campletely destroyed the opponents. Neelakantha, then gave up the arguments supporting his school, but refuted the absolute monoism propounded by Sri Sankara.

43. He said, "Oh great ascetic! The interpretation given by you to the text "Tat Twam Asi" in the Upanishad is not sound. Just as we could not establish the identity of darkness with light, so also it is impossible to equate the faulty individual soul with the Supreme Soul.

44-45. "If you say there is no difference between the two, like that of the sun in the sky and its image in water, it is not correct. The great teacher Vyoma Sivachariar has said that the image in a mirror is a false one. Since a true object and a false object cannot mean one and the same thing, there can be only difference between the two. Even your followers say that the face is seen in a mirror, that it is seen by others also that there could not be two faces for one man but still the appearance in the mirror is also true.

46. "Ignorance is the quality of the individual soul, and supreme intelligence is the quality

of the supreme soul and both are the results of illusion (Maya). Discarding these two elements, even if you take the spirit or consciousness alone into consideration, it is not possible to say that both are one and dissimilar.

47. "To say that a thing, which has been proved to exist on account of various reasons, does not exist, means abandonment of the very essence of difference. We all admit the difference in species of horses and cows Similarly, you cannot but accept the difference in species between the individual and supreme soul.

48. "If you could not reject what has been arrived at as a result of reasoning, then you could not reject the impression gained from experience, 'I am not God'."

49. Neelakantha, the scholar, thus threw into disorder the tenets of the school of absolute monoism, established in the Upanishads, like an elephant, which disturbs a field of lotuses.

50. Sri Sankara, who heard the arguments of Neelakantha said, "Let alone your arguments. Please hear the arguments which prove that the words "Tat Twam Asi" in the Upanishads mean only the omnipresent, omnicient, supreme bliss, the Brahman.

51. "Sir, there is difference only in the objects described. There is difference between the individual soul, having limited knowledge and the

Supreme Soul having unlimited knowledge. They are subject matters of expression. But we speak about the oneness basing our arguments on their inner meaning. We saw a person at some time at some place in some status different from the one in which we see him at present. Yet we recognise the individual discarding the elements of place, time and form and say that he is the same person. What is the harm in declaring such a similarity in this case also?

52. "Then if you say "If there is difference between the two and yet yet they are one, it will mean that the different species, horse and cow, would become one". Even that is wrong.

"For, under no reasoning has a unity betweenthe horse and cow been proved. If any such unity has been propounded, then, on that same basis the unity can be established".

53. Neelakantha said,

"Sir, Ignorance is the quality of the individual soul. All consciousness is the quality of the universal soul. This is the permanant quality of both. There is no common quality between them. Only if there is such a common element can we say that there is unity on that count".

[Neelakanta's view is that the apparent meaning based on the language in "Tat Twam Asi" refers to the qualified individual soul. It is improper to give up the qualifications and speak about the spirit or consciousness and state that it is the

inner meaning. There is no common element between them without the qualifications].

54. Sri Sankara replied,

"Your observation is not correct. Both the qualities of ignorance in the individual soul and supreme consciousness in the Supreme Soul are assumptions. You will have to accept the basis, which is eternal and omnicient. There is no duality in that".

55. "You will have to accept that the words "I am weak", "I am strong", "I see", "I go", "I eat" indicating the actions of the body and senses are assumed to belong to the supreme soul. That which forms the basis for this assumption is the consciousness.

56. "The world is created. It gets destroyed later. There should be a basis for the creation and destruction. There is no destruction for the real everlasting one. If it is not real, it will not appear. The basis for this world, which has a beginning and an end, is the consciousness or spirit, which is everlasting and indestructable. That is the real form of the supreme soul.

57. The red cotton flower when placed by the side of a marble creates a red line in the latter. If the flower is not there, the red colour does not appear. Similarly, the two-fold appearance in the basic consciousness is an assumption and illusory. So this assumption is not real. The basic consciousness above is the real one.

58. "It is only to the one, who misunderstands, there is difficulty. There is no danger to the man, who understands the truth The scriptures say that to the one that sees the difference there is what is called death Hence also, there is no difference. It is definite that it is caused by assumption. Therefore the difference of individual soul and supreme soul stated to exist in one and the same base (consciousness) is an assumption.

59. "Since the Upanishads say that there is no sorrow for the man, who knows that there is unity, we should accept it as truth. We should accept the dimensions of the moon as stated in the scriptures and come to the conclusion that the worldly concept that the moon is only one span in diameter is wrong and not base our conclusions on the knowledge of the world and decry the statement in the scriptures.

"The impression "I am not God" will disappear when the realisation is obtained from the scriptures.

60. "Therefore there is no defect that we are rejecting the couclusions arrived at on proofs. If your theory ('I am not God') is to be accepted as correct, the unity propounded in the scripture should be taken as incorrect. There is no proof greater than what is stated in scripture. Therefore what is stated In the scripture alone is true."

61. Neelakantha objects :—

"The sages have said about the differentiality in the Supreme Being and a different conception of emancipation. If you discard that and state that it is all one consciousness how is it acceptable?"

62. Sri Sankara replied :—

"The Vedas are all-powerful and authoritative. If the words in the Smritis (stated by the Sages) should appear to be different, then the latters's expressions should be interpretted in accordance with the Vedas. The sayings of the Sages are not authoritative if it is against the spirit of the Vedas. That is the principle of the School of Poorva-Mimamsa. (the school of ritualism)".

63-66. Neelakantha replies :—

"Sir, Since the sayings of the Sages are based upon proper reasoning, they are as authoritative as the Vedas and should be accepted. That is, the individual souls in each body are different. Pains and pleasures appear to be several. If you say 'the soul is one and not dual, then, the suffering man should get the happiness of a prince.' But what we see in the world is 'This man is a happy man; 'This man is suffering very much;' only such differences are noticed. It is correct to say that the soul is intelligent and it is the doer of all actions. The inanimate object has no action. So it cannot be a doer. He is also the enjoyer of the fruits of his actions, because one man would

not enjoy the fruits of another's action Further, liberation means the destruction of sorrow and not existence of pleasure Every pleasure is only an admixture of sorrow. Just as food mixed with poison has to be avoided, so also pleasure mixed with pain has to be shunned Therefore liberation does not mean pleasure."

67. Sri Sankara said,

"*The above mentioned objections are not sound.* Pain and pleasure appear like that on account of the differentiality in the mind It will not be proof of the differentiality in the soul. That only confirms the differentiality in the mind.

68. " On account of the contact with the supreme consciousness, the inanimate body begins to act. So consciousness should be termed as the doer. Grass and other objects do not have the contact with the supreme consciousness and so they remain actionless.

69. ' Even though the pleasures resulting from the senses are mixed with sorrow, yet eternal bliss does not have an admixture of sorrow. The goal of life is self realisation. That should be achieved. *Destruction of the lesser sorrows is not the goal of* life".

70. Thus, with arguments full of sound reasoning, serving like the efficient warders at the harem of Vedic knowledge, effective in destroying the tenets of the opposing schools of thought, Sri Sankara defeated Neelakanta.

71. Having been defeated by the King among ascetics, Neelakanta gave up his pride and philosophy and surrendered with his followers before Sri Sankara.

72 Hearing that Neelakanta, the foremost among intellectuals was defeated by the king among ascetics, Udayana and other pandits trembled with fear.

73. Sri Sankara made his commentaries spread in the country of Sowrashtra. Hailed by all scholars, he reached Dwaraka.

74-75. The Vaishnavites, who were the followers of the Pancharatra school, who bore on their arms the marks caused by the application of molten moulds of the conch shell and discus (which Lord Vishnu always holds in his arms), who bore on their foreheads the triple vertical caste marks, who had the holy leaves (Tulasi) on their earlobes, came in thousands and surrounded Sri Sankara and put him a five-fold questionaire:—

[1. The difference among the individual souls.

2. The difference between the individual soul and God.

3. The difference between the individual soul and the inanimate creation.

4. The difference between God and the inanimate creation.

5. Difference among the inanimate creation inter-se].

These votaries of the school of differentiation were routed by the able disciples of Sri Sankara, like elephants destroyed by the magnanimous lions in the forest.

76. Having thus subdued the followers of the Vaishnava, Saura and Sakti schools of thought with his powerful arguments, Sri Sankara reached Ujjain,

77. At that time the sound of the temple drums travelling to all directions resembling the thunder from the rainy clouds, which caused a rejoinder in the homely peacocks rushing out of the houses, announced the hour of worship of the Lord, who had the moon on head.

78. Sri Sankara, who knew the form of worshipping Lord Mahadeva, the slayer of cupid, the fish-flag holder, entered the temple of Sri Mahakaleswara, which was decorated with flowers, whose fragrance removed the fatigue of the visitors, and which was filled with the fragrant smoke emanating from the fire of black sandal wood.

79. Sri Sankara, the noble minded teacher, who was respected by the crowds of sages, who prostrated before him, worshipped Lord Siva and sat in an open hall in the temple and took rest.

80. Sri Sankara sent his disciple, Sanandana, saying "Oh dear pupil, go and inform Pandit Bhatta Bhaskara about our arrival".

81-84. The scholarly Sanandana went to Sri Bhatta Bhaskara, the flower of his family, the commentator of the Vedas, and the conquerer of the opposite schools of thoughts, and said "Sri Sankara Bhagavadpada, whose fame has spread far and wide in all directions, who preaches the school of absolute monoism, as the spirit of the Vedas, who curbs the pride of the opponents who is the king among ascetics, is shining with success. This foremost among scholars informs you, who has wrongly interpreted the meaning of the Sutras, thus:— "We refuted your doctrines and have established that the absolute monoism of eternal Supreme Bliss is the core of the Upanishads, Oh learned man! think well and accept our school of philosophy. Or, you should try to protect the wings of your doctrines, from the severe blows of the deadly weapon of our logic.

85-86. Hearing these reproachful words, the scholar, an ocean of fame, got angry, but controlled it, and with a smiling face, addressed the ascetic disciple. "He has not heard about me, who is great in destroying the arguments of the propounders of evil doctrines, who, like a swan eating the lotus stems, annihilates the fame of the opponent and who dances with his pot placed on the heads of scholars".

87. "When my arguments flash, the doctrines of the Kanada school bend their heads before me, and the words of Kapila run away; How could the words of the modern intellectuals stand against them".

88. Sri Sanandana replied him "Ignorant man! Do not try to disgrace others. A chisel may break a mountain but not a diamond.

89. Having thus informed Bhatta Bhaskara, Sanandana, the foremost among scholars, went to Sri Sankara, of faultless fame, and reported what all had happened. The learned Pandit Bhaskara also came to Sri Sankara.

90. A debate ensued between Bhaskara, capable of refuting all arguments, and the king among ascetics, both desirous of victory for their cause.

91. The umpires were unable to decide between the two adversaries, whose arguments were capable of destroying the illfounded doctrines and whose power of speech was illustrious.

92. Sri Sankara, appreciated the adversary's capacity and used all his strength to refute his theories and made him speechless and fade like the lotus in the autumn season.

93. Anxious to save his school, Bhaskara, who was defeated in debate by Sri Sankara, began to quote from the Upanishads the passages refuting the doctrine of absolute monoism.

94. "Oh saint! Your statement that the primary elements discloses the difference between the individual soul and God is not sound. The difference arose only after the primary elements. So on what basis can the difference be asserted?

(Is it in relation to the individual soul or God?) It will not be possible to do it in any manner."

95. Sri Sankara replied :—

"Does not the mirror show the difference between the object and the image. On what is the conception of that difference based? Please tell me. You will have to admit that it is in relation only to the object. (face) Similarly what is wrong in our stating that (Maya) the illusion attached to the consciousness causes the appearance of difference.

96. "The mirror shows the image of the face and also shows in it the changes arising in the object (face). The changes in the image are thought to belong to it. Similarly, the Maya or illusion *shows the image of the consciousness and the changes* are seen in the image in the illusion. Therefore the feelings of pain and pleasure belong only to the image *viz.*, the individual".

97. Bhaskara said —

"The body composed of the elements is subject to changes. This could not have contact with consciousness, which is changeless unattached, and an embodiment of knowledge and bliss. Therefore the individual soul, which is a reflection in the internal organs (mind), could not have an identity with the supreme soul".

98–99. Sri Sankara replied :—

"There is no proof to state that the individual soul with qualifications is mere matter. The words

"I am ignorant" is no proof. For the knowledge that, 'I am ignorant' arises. You would say that this knowledge belongs to the zone of the internal organs. That is not proper; because that experience is knowledge. It does not belong to the class of mere matter (inanimate). So it cannot be stated that it is combined with inner senses, which is inanimate. So also, the proof "I am ignorant" could not be attributed to the qualified individual soul".

100. Bhaskara's doubts :—

"Just as a heated iron rod on account of its contact with fire causes an injury to the person, who touches it, so also, the internal organs can, on account of the contact with the supreme soul, be said to get the character of knowledge (which belongs to the Supreme soul)"

101. *(There is no room for this doubt)*—

"The experience of ignorance in the internal organs is caused by its contact with Maya (illusion), which has its base on consciousness. When the inner organs are attached to mere matter it has no such quality".

102. Q:—"The internal organs are ordinarily devoid of appreciation. Knowledge is a quality of the state of consciousness; we could not call this quality (knowledge) as belonging to the internal organs. Hence, since the internal organs have contact with consciousness, it is correct to call it as connected with knowledge. The internal organs affected by Maya belong to the latter. Consciousness is the base

for Maya. The internal organs are those influenced by that consciousness. Therefore, how can the quality of the inanimate Maya be reflected as 'I am ignorant' in the internal organs, which is contacted with consciousness".

Ans.—" The internal organs, which are the result of Maya could not be the base for Maya. So, you cannot attribute this knowledge of ignorance to belong to the internal organs, which results out of the Maya.

103. " Further, if you say that this knowledge of ignorance is a quality of the mind (internal organ), you should accept that it exists even during sleep. If so, there should be the feeling even in sleep "I am ignorant". It is not so. There, Maya is not attached to the resultant visible objects but only to consciousness".

104-107. (Bhaskara's objections are in 4 verses)—

Maya, which stands in the way of unity between the Supreme Soul and the individual soul is not appreciated in sleep Therefore it could not be said that it remains at the line contacted with consciousness The Veda says, (सत्ता सौम्य तदा संपन्नो भवति) 'Oh Sowmya, during sleep, the individual soul has contact with the Supreme Consciousness'. Veda also says, (सति संपद्य न विदुः). 'Still it does not realise'. This individual soul, even though it has contact with the Supreme Consciousness, does not appreciate or realise it. Here, Veda refers only to the want of realisation and does not say that ignorance exists during the sleeping state.

"Further, is this ignorance a permanent one or a transitory one. There are no reasons to call it permanent. (In your school, ignorance has no permanence). We could not call it as transitory. For, there is nothing that can destroy this. You will have to contend that consciousness, a material one, is the destroying force. But the illumination of consciousness is not the enemy of ignorance. Only if it is enemical, would it destroy.

"Even the illumination of matter could not remove this ignorance. One matter is not opposed to another matter. Therefore, as there is nothing which has the power to destroy it, we could not say it is transitory. According to your school of thought, if ignorance is not destroyed, there is no emancipation. What I say is this:—"Absence of real knowledge about the essential and delusion, are the obstacles to emancipation and not ignorance, which is only an experience."

108. Sri Sankara replies:—

"You say that delusion is the obstruction to liberation. Which is that delusion? You will have to say "the knowledge, 'I am ignorant'. That knowledge should be understood as contacted and uncontacted with supreme consciousness. You could not call it delusion. You are mingling up all ideas and talking incoherently forgetting the prior statements. I am astonished at this."

109. Bhaskara asks:—

"If you say that all knowledge is the result of both contacted and uncontacted state (at the same

time) then, why could you not admit that the knowledge in "I am ignorant" is also of the same category. (The body and senses which are different from consciousness and unconsciousness are both subject matter of knowledge).

110. "When you say "This is a black cow" your knowledge is both attached and unattached, since it is the result of your having seen a similar black cow once before this. Similarly the words "I am man" indicates the different body and the differenceless soul. That is the explanation."

111. Bhaskara objects, "on seeing a shell, the knowledge caused that it is silver is due to delusion; so also the knowledge of soul in the body is also due to a similar delusion. It is not real knowledge.

112. "When you say "This is not a black cow but a white cow", even though the blackness and whiteness are rejected you rely on "Cow-hood" and speak about the similarity. Like that, when you say "नाहं ब्रह्मास्मि" the individual soul that is referred to is different from the body and the Supreme Soul, yet we can mention about the factor representing the dissimilarity."

113. Bhaskara says :—

In the example of the shell, the knowledge that it is not silver but shell, is based on the subject matter of doubt. Similarly on the question 'Is this man or Supreme Being' the object of doubt is stated to be 'not man, but Supreme Soul' But in the example of

the cow, there is no doubt 'whether this is a cow or not! After deciding 'it is a cow' the further question based on that knowledge arises about its colour, which we reject. The illustration quoted is therefore not appropriate.

114. "Further, in the abstract knowledge of cowhood, we do not distinguish the colour of whiteness. But we make the distinction only in a cow which is black. Similarly in the words 'नाहं ब्रह्मास्मि', we deny the conception of the Atma only in the individual soul, which has the state of the Atma in it.

115–117. Sri Sankara replies:—

"When you make a distinction, do you refer to the mere whitishness or to that quality seen in the cow? You must reject only that element, which is taken up for consideration. There is no chance of whitishness being present in a black cow. So there is no meaning in your saying that quality is not present. If you deny it in that quality combined with cowhood, then the distinguishing feature would also get attached to the cowhood in it.

118. Bhaskara says:—

"Even after rejecting 'this is not a cow' we are able to see the *state of a cow there. After realisation,* there is no state of 'man' appreciated. So that kind of inference is not proper".

Sri Sankara replies:—

"Even after self-realisation, on account of (prarabdam) the Karma that has commenced fruitioning

(in the form of this birth) there is the conduct and feeling 'I am a man'.

119. Bhaskara asks :—

"The Veda says 'यत्र त्वस्य सर्वमात्मैव अभूत् तत् केन कं पश्येत्' *When he sees everything as the universal* Soul itself, then with what does he know and which differentiality. By this a *destruction of the action* of the mind is the accepted doctrine. Does not, with that *realisation, the act of perception* 'I am man' also gets destroyed.

120. Sri Sankara replies :—

"This is correct according to our school of philosophy. Our theory is :—The creation is a result of *the ignorence of the universal Soul. If that* ignorence gets destroyed the activity connected with the created world is also destroyed. But according to your school of thought, the world is real and so there is no destruction to its actions also".

121. Bhaskara says :—

" *The distinctions are noted in five classes.*

1. The genus and species (cowhood and an individual cow).

2. The object and its quality (Red cloth, Red nature, and the cloth having that qualification).

3. Cause and effect (earth and pot).

4. A qualified state (man having a stick).

5. An object and its quality. In the case of the body and the Atma none of these distinctions are

applicable. It is not a distinction under any of the above five tests. Hence the expression अहं मनुज: *does not contemplate the distinction."*

122–123. *Sri Sankara replies :—*

"In the five classes of distinction mentioned by you, do they exist in everything or only in certain places. If you say the former, it is not correct, for all the five examples do not coexist in one place. If you say the latter, even that is not correct. In the present instance why could we not say that the body and its owner have the relationship of whole and part. Since you accept that test as one for consideration, no harm would arise by stating other reasons also.

124. "Further, even in the five categories of test stated by you, you can even accept the cause-and-effect clause as applicable to this case".

125. "Further, since the created world has evolved out of the Supreme Soul, you need not doubt, it is the creation of the individual soul. Since there is no dissimilarity between the individual soul and the Supreme Soul, even if you say that the creation is by the individual soul, it is not wrong".

126. "*Therefore since there are no defects in this logic of inference,* it is faultless and applicable. If you say that in the expression 'I am man' the true knowledge is the result, then I should conclude that you do not know what the contrary is".

127. "Further, according to your school of thought, does realisation indicate the change in the man or the conscious individual. If you say it is the change in the mind, then you could not attribute it as a quality of the Atma".

128. Bhaskara asks :—

"Just as red colour is seen in a white marble on account of the juxta position of the red flower near it, so also the delusion in the internal organs, on account of its contact with the Atma, can be applied to that Atma also. Can we not say so?"

129. Sri Sankara replies:—

"Then let us discuss it and decide. Now, you refer to the delusion in the internal organs, is it a Be-ness or a non Be-ness? It could not be the first. According to your school of thought the quality of one object could not attach itself to another. Hence there could not be such a state of contact.

130. "If you say it is the latter, then there cannot arise a self realisation. It is an argument against one's experience. Give it up. If you say that the delusion belongs to the Atma, that also is wrong as being opposed to the principles of logic".

131. "It is not the quality of Atma to undergo a change when it is unattached to the world and formless. Even if you advance such an argument, the change could not be appreciable by the mind".

132. "Atma is self illuminated bliss. It is the base for every kind of knowledge. To speak of any change in this into another kind of knowledge is opposed to logic. It will not be possible to see in one object at one time two derivatives of one genus. Can a white object appear at the same time in variegated colours? Can you experience in one dish opposing shades of taste simultaneously?

133. "Can you find two white colours in one object at the same time. We do not call realisation as a quality. We would say it is the possessor of it. Then your objection is baseless". If you argue like that even that is not correct".

134. "Even if by self realisation the possessor is indicated, it is inconsistent to speak of its existence in the Atma, which is always the base or seat of all consciousness. Gold, which is in the form of a bangle cannot at the same time be a ring. Is it possible?"

135. "There is no such thing as Atma. No action or affinity flows from it. Therefore to say अहं मनुजोऽस्मि 'I am man' is a knowledge flowing from that Atman is also erroneous" argued Bhaskara.

136. Sri Sankara now takes up the argument of the opponent. "Nescience (avidya) means only absence of knowledge". Sri Sankara asks.—

"Absence of what kind of knowledge? Is it of the object or the apprehension of it? If the former, it is not correct, for consciousness is everexisting. It

has no destruction. So you cannot speak about its nonexistence. If the latter, even if the apprehension in the internal organs is not there, Atma as consciousness always exists. There is no obstruction to its illumination.

137. Sri Sankara explains further; "you admit this ignorance attaches itself to Atma. Is it not? That ignorance is inanimate (Jadam). The feeling of pain is also false. Do not say that it is attached to Atma and is inerasable. By chanting and realisation through the repetition of the great texts in Vedas, like 'Thou Art That' (Tat Twam Asi), the appearance in the internal organs of real knowledge about Self (Iswara Jnanam) would itself destroy that ignorance.

138. "Further, if 'as propounded by your school' there is no such thing as self realisation (and you mix up all ideas), it will result in this, that there is no such thing as a good action yielding pleasure and bad action yielding pain. If you say so, even the daily existence would become instable."

139. Thus Sri Sankara the praiseworthy, defeated with intelligent arguments, the foremost among scholars, Bhaskara, and destroyed all the schools, of thoughts, which were opposed to the basic truths enunciated in the Upanishads.

140. *Just* as the autumn moon shines with all lustre after the clouds of the rainy season have disappeared, Sri Sankara's philosophy spread everywhere successfully after the illdoctrined school of Bhaskara was annihilated".

141. In the country of Avanti, Sri Sankara met Bana, Mayura, Dandi and other scholars made them give up their false doctrines and made them eager to hear the commentaries of Sri Sankara.

142-3. Sri Sankara then reached Balhika, and was explaining his philosophy to the ardent disciples that came to him for elucidation. At that time an Arhat (Buddist) came and asked reverentially, "Sir. There are seven factors for which there are seven tests. Why do you not accept them as correct? The 7 factors are :—

1. Intelligence or merit of bodies which arise out of good actions (Jiva).
2. All the rest other than No. (1) (jadam).
3. Bondage of actions (Asrava).
4. Efforts to control the five senses (Samvaram)
5. Unloosening thereof (by undergoing tests like touching or getting upon red hot iron) (Nirjaram).
6. Inevitable bondage.
7. Emancipation (arising from the destruction of the 8 forms of action or Karma).

The seven tests are :—

1. May be it is (Syad asti).
2. May be it is not (Syan nasti).
3. May be it is and it is not (Syad asti cha Nasti cha).

4. May be it is not predicable (Syad avaktavyah)

5. May be it is and yet not predicable (Syad asti cha avaktavyah).

6 May be it is not and not predicable (Syannasti cha avaktavyah)

7. May be it is and it is not and not predicable (Syad asti cha nasti cha avaktavyascha).

(These seven are known as the systems of seven paralogisms–Sapta Bhangi Nyaya).

144. Sri Sankara asked:—

"Oh Arhat! Please explain what is meant by your apprehension of 'jeevastikayan' (the equivalent to Supreme Soul).

Arhat replied:—"Oh scholar, That 'Soul' is of the size of the body he occupies. That 'Soul' becomes bound by eight kinds of action."

145. Sri Sankara argues:—

"If you say the 'soul' is not big (in size) nor small in size and it is not a permanent size like a pot, then, if, on account of one's actions, man begets born as an elephant, then the size of the 'Soul' of the size of a human body after entering the elephant's body could not pervade the entire body of the elephant. If the man's soul enters the body of a fly then a greater part of the soul of the human body would have to exist outside the body of the fly. How do you explain this?"

146. Arhat replied :—

"When it enters a bigger body it gets enlarged and when it enters a smaller body it gets contracted to the smaller size. Therefore 'Soul' is of the same size of the body.

147-8. "Further, the body (matter), which has a beginning and an end (creation and destruction), could not attain life-hood. How can the qualities of Atma come out of the body. How can Atma which is consciousness derive any benefit from the body, which is mere matter. The body is imperishable, it has no beginning and no end. It is this body that reaches and gives up the Atma. Becoming enlarged, he pervades the body. Becoming contracted, he enters certain bodies."

149. Sri Sankara asks :—

" Please let me know if the several bodies have some consciousness in them or not. If you say the latter, then it will be present in all bodies and that knowledge or consciousness would cause confusion. Many masters are a danger to a city. If you say the former (no consciousness), then the organs of the body will become senseless. But you see that 'senseless body' still exists.

150. Arhat (Jain):—

"Oh scholar! Just as many horses drag one cart with unity, so also all the parts of the body will join with the consciousness and make it pervade, everywhere.

151. Sri Sankara :—

"Oh! learned man! On account of a charioteer many horses drag the chariot. In the present case, there is no such master and how can that exist?"

152. "Oh best among saints! It is not that the soul enters or gets out of the body of a big elephant or that of a small ant, but it only gets expanded or contracted. The asp is an example".

153. Sri Sankara :—"If you say so, then, like the pot and other objects, the soul's body also would be liable to destruction. In that case, the actions performed by that body are rendered fruitless and perish. There is the danger of suffering the effects of actions not performed by one body.

154. "Further, that Jiva would be submerged in the sea of family life on account of the weight of the eight kinds of action. Hence, like a cucumber, which floats on water, in your school of thought, there could not be the conception of liberation.

155. "Further, Arhat! We do not concede the sevenfold aids for test of your school (Saptabhangi Nyaya). For the objects that are true, there could not be a simultaneous self-contradiction in it".

156. Thus, after putting down the followers of the School of Madhyamikas, Sri Sankara spread his commentaries in the country of Naimisa, and also conquered the countries of Darada, Bharata, Surasena and Kurupanchala.

157. He also defeated in debate the proud scholar, Harsha, who effectively met all opponents and who could not be conquered by scholars like Guru, Bhattar, Udyanachar and others.

158-9. He then went to the land of Kamarupa, and conquered Abhinava Gupta, who interpreted all texts according to the School of Saktas. The defeated Abhinava Gupta thought, "There is no equal in all the three worlds to this great scholar, who is the Sun that makes the lotus of the Vedas blossom. Anyhow, he will not be controllable by me. Therefore, I will destroy him by the art of Black magic".

160. Having thus secretly decided in his mind, he discussed it with his disciples, gave up his creed and followed Sri Sankara, being afraid that the world will find fault with him.

161. After making the North Indian scholars his disciples, Sri Sankara went to the country of Videha, and Kosalam, and was respected by them. He then went to Anga and Vanga countries, extended his fame there and reached Gowda country.

162. Conquering Murari Misra there, defeating in debate the famous Udayana Acharya, subduing *Dharma Gupta, he established his name in the* country of Gowdas.

163. Sri Sankara defeated the evil-doctrined *Bhatta Bhaskara and others,* who were the opponents of the Buddhists, preaching anti Vedic doctrines (while the Vedas preached only the good

for all). He conquered the Buddhists, who, without knowing the real import of the Vedas, were experts in propagating their false doctrines.

164. Sri Sankara defeated with effective arguments the propounders of faulty doctrines like Saktas, Pasupathites, Buddhists, Kapalikas, Vaishnavaites, and others, who has caused serious havoc to the real tenets of the Vedic school; He did all this not with a view to any selfish aggrandisement for he was not in the grip of the demon of self-adulation.

165. The path of self-realisation, which was secretly imparted by Lord Brahma, shown by the sages Sanaka and others, experienced by sage Valmiki and others, and which was destroyed by the evil propounders of Dualism, was cleared by Sri Sankara who removed the obstacles of faulty doctrines, and made fit for use by the travellers in philosophy.

166. Sri Skanda, God Subramania, was reared by six mothers; similarly Sri Sankara was reared by the six fine qualities of santi and others (Sweet patience, control of the senses, renunciation, endurance, desire for emancipation, belief in divine revelation). While such a Sankara was alive, how could there be any fear for the scholars from the pot-bellied war mongers of dualists? (Certainly they were care free).

167. Even on hearing the first war cry of this great Emperor of absolute monoism, the atheists started running away. On account of the dust raised

by the army the Kanadas lost their vision. The Sankhyas lost their sense of war. When they felt defeated and began to retreat, the followers of the yoga school followed them. Which opponent desirous of a war of debate can, in this world, stand before him ?

168. When Sri Sankara and Mandanamisra were engaged in debate, the noise of the war drums (as it were) entered the forests of the ears of the non-believers and started a forest fire inside.

169. The Buddhist stood fighting for some time and ran away. The Kanada ran and hid himself in a secret corner. Gowtama felt afflicted in mind. Kapila got wounded and fled. The Patanjalas surrendered. Where is the comparison for the prowess of the king among saints ?

170. Some of the believers, (opposed to absolute monoism) 'warriors' in debate, were caught red-handed and kept in prison for some time and later released to stay in His country (the state of self-realisation). The atheists opposed to the Vedas were convicted and sentenced heavily. Surprise. These persons, who were so punished, surrendered before the king among saints. Does it show his valour or high mercy? Whatever it is, it is admirable.

171. The loud preachings of the atheists,—which was the ocean-fire in the sea of virtues (drying up all water), the storm driving out the rain clouds of Truth, the New moon day in the

fortnight of Mercy, the day of New moon for the lotus of patience, the forest fire for the woods of faith in God, and the rainy season for the swans of sacred words, — were destroyed by the royal saint, holding the stick (peculiar to his order).

172-73. The famine in the faith in absolute monoism caused by the evil doctrined ascetics, was removed by the rain-laden clouds of Sri Sankara's instructions, which poured the rain of non-dualism, which were attractive, and which removed everywhere the dryness of anxiety. The angry words of the athiests subsided.

174. The warriors of Patanjalas, the flag bearers of Kapalikas, the doorkeepers of the Kanadas, the bards of the royal Buddhists, the princes in the royal family of Nudists (one sect of Buddhists) the modernists, the sprouts of the Atheists, were, after hearing the preachings of Sri Sankara, made factors of forgotten history.

175. When the dualists were thus routed everywhere, Sri Sankara, the world teacher, established and propagated the path of absolute monoism, like the morning sun clears the darkness before it. He cleared the doubts of every one every day.

Thus endeth XV chapter, known "All-sided conquest" in the concise Sri Sankara Vijayam written by Sri Madhavacharya.

CHAPTER 16

INSTALLATION OF SRI SARADA PITHAM

1. Abhinava Gupta, the expert in black magic, who was defeated by the King among saints, and was therefore broken hearted, was preparing to kill Sri Sankara.

2. That foolish Abhinava Gupta, set on foot the art of black magic against Sri Sankara who got the dire disease known as Bagandara, which was incurable by all doctors.

3. On account of the incurable disease of Bagandara, he *vomitted blood. His disciple* Totakacharya, washed all the blood-stained-cloth, without exhibiting any disgust in the work.

4. The disciples, afflicted at the intense suffering of their master on account of the disease, told him " Oh Lord ! we should not neglect this serious disease. If we do not check it immediately, it will get on our head like an unchecked enemy. It will then become absolutely incurable.

5. "*Because you have no special interest in your body, you are now neglecting the disease.* We, who stand by your side and see you suffer, are very much afflicted by that.

6. " Oh lord ! We should consult the experts as to the cause of this disease. Now-a-days there are many experts, like Dhanvantari, himself,

7. "The holy texts say, that even though the teacher, who has no love for his body neglects it it is the duty of the disciples, who see him suffer, not to neglect it but to find out a cure for the same.

8. "Like the bees that are happy on account of drinking the honey from the lotus, we, who follow their method, would be happy if the holy feet, that we worship, is safe. Therefore, our minds are anxious to preserve the health of your body".

9. Sri Sankara said:—

"Disease is the result of the action in prior births: It has therefore to be suffered. The holy texts have stated that if you avoid suffering them in this life, it will follow you into the next birth.

10. "The learned say that diseases are caused in two ways (1) On account of the past actions, (2) On account of the eruptions due to the senses. If it is the result of past evil actions, it can be cured only by the destruction or efflux of those past actions. The second gets cured by treatment.

11. "The disease which has come over me has got to be cured only by suffering it. I am not prepared to undergo any treatment for the same. If, on account of this, the body should perish, let it do so. I am not a bit afraid of that".

12. The disciples said:—

"Surely, you have no attachment for your body. But we entertain a great love for it (the master's

body). Just as water is the life — giving element for the creatures that live in that water, so also, your being alive is the main source of assistance for our life.

13. "Even though there is nothing to be desired for you, yet, for the sake of others deriving pleasure, bodies of great men like you have to be protected. Oh learned man! For the benefit of the world, you should protect your body."

14. On account of the pressure from the disciples, the master permitted them to bring doctors from all places. The disciples, deep in the worship of Lord Vishnu, and who had travelled far and wide prostrated before their master and left in various directions.

15-16. The disciples thinking that doctors well-versed in the art are in need of money for their living and would be found only in palaces, where they would get ample payment, went round many Kingdoms and finally found some doctors in a city, spoke to them and brought them to the abode of their master.

17-18. Some of brahmins, who were the ardent disciples of Sri Sankara satisfied the doctors by giving them valuable presents. With great respect the doctors said, "Please order us as to what we should do here". Sri Sankara told them "Oh dispellers of the darkness of disease, My disease, which is inside my body has got near the arms and is giving me severe trouble. Please do that, which can cure the same."

19. "I have been neglecting this disease for a long time. My impression is that this is due to my past actions. But my disciples insist on some treatment being taken up. Therefore I sent them to bring you here".

20. On hearing these words of the great ascetic, the doctors began to treat him. But the disease did not subside. It gave only greater suffering. So even the expert doctors lost heart.

21. Then the ascetic told the disappointed doctors "Oh physicians! It is long since you came here to treat me. You can return home.

22–23. "Your relatives, on account of your separation for a long time would feel sorry and would be anxiously awaiting you. The King gives you food. If he learns that you have gone to a different country, he would get angry and would reduce your pay. The King's orders should not be transgressed. The King's mind runs swift like a horse. He would appoint other doctors in your place."

24. "Ordinarily doctors are not in sufficient numbers in the country. Patients are too many. Unable to suffer the disease, the patients would go to your house and search for you."

25. "Even if the parents are the cause of bringing the body into existence, its protection remains with the doctors. If there are no such doctors there is no use of being born. So the doctor is the earthly Protector, Lord Vishnu".

26. The doctors said :—

"Even though what you have stated is true, yet our minds do not permit us to go away from here. Would any one, who has reached heaven, like to leave it and go down to the earth ?"

27. Having said this, the expert doctors, finding that their labours have failed to give any cure, felt very sorry and taking leave of the saint, went home. The great world teacher, with a detachment to his body, sufferred the pangs of the disease.

28. Unable to suffer the pain caused by the dire disease, which was incurable even to the great expert in the land Sri Sankara cried aloud 'Ha' and began to pray to Lord Sankara, who destroyed Cupid.

29. Immediately, under the orders of Lord Mahadeva, the Twin Gods (Asvins) came to earth in human form and appeared with beautiful hands, attractive eyes, holding valuable books; they came to the world teacher.

30. The Aswins sat by his side and said "Oh Great among saints! Your disease is the result of black art practiced on you by one person. It could not be cured by medcine". So saying they went away.

31. Padmapada, angry at the suffering caused to his master, began to chant the pranavam (Aum) with a desire to cure his master. Even though Sri Sankara prevailed upon Padmapada

not to do such severe penance, yet Padmapada did not pay heed to it, but continued it in the interests of his master. (The great Guru Bhakti of Padmapada and the mercy of the master, who returned kindness even to his enemy, blessed him a lot).

32. This dirty disease left Sri Sankara and went back to the originator of the black art, Abhinava Gupta and he died of that. For, who can live with happiness, if he causes injury to great men?

33. Relieved of his sickness, Sri Sankara was one day sitting on the sandy mounds of the Ganges and contemplating on the Supreme Soul when the cold winds blew, and the great teacher Sri Gowdapada appeared. Sri Sankara saw him.

34-35. Holding the lotus-white wooden pot in his red hands, he exhibited the hue of the evening red and white clouds; the black beeds (rudraksha), which he was counting with his thumb, appeared like bees, which mistaking his hand for a red lotus flower, fluttered around it. Sri Sankara saw such a pose of Sri Gowdapada.

36. Sri Sankara prostrated before Him and worshipped his venerable feet, felt happy, stood with folded-hands before Him, on account of the reverence he had for his master's master, and out of respect, which he always had for his elders.

37. Sri Gowdapada, with merciful eyes, that seemed to befriend the waves of the milky ocean, drenched Sri Sankara with his kind looks

and with the brilliance of his white teeth illuminated all the directions.

38–40. "Did you understand the teachings of Govinda, which are the best and capable of removing the ills of worldly life? Did you realise the true concept, which everyone should understand and appreciate, which is permanent, omniconscious, pure and omnipleasant? Are your disciples devoted, interested in self-realisation, having a detachment in other objects, possessing the qualities of control of the senses and faith, self composed, with a desire for emancipation and serving you, their master? Have you won the God of love? Have you obtained the virtues like control of the senses? Did you practice Yoga with its eight parts? Has your mind got unified with the supreme consciousness?"

41–42. Thus questioned by the highest preceptor of Non-dualism, Sri Sankara, with his eyes full of tears caused by intense devotion, folded his hands and raised them over his head, and said "Oh Lord! All the qualities, which your venerable self have mentioned are to be acquired by me in the future. What object is there in the world, which is out of the reach of one, who has been blessed with the looks from your all-merciful eyes?"

43. "By the grace of revered elders, the dumb becomes a vociferous poet, the dull headed turns out to be an eminent genius, the sinner changes into a respected saint, and the immoral one shapes into a famous detached philosopher.

44. "Who is there in this world that has the capacity to understand even a part of your greatness, which is the result of the valuable initiation into the knowledge of the absolute you had from Sage Suka, the son of Sage Vyasa.

45-46. "Sri Suka, who at his birth was an evolved soul, and had self-realisation, became a recluse in a very early age, left his father's house and went out. Unable to suffer the pangs of separation from his son, the father, Sri Vyasa also went after the son. That great Vyasa, the author of the valuable commentaries on "yoga sutras" called out to Sri Suka, "Oh son!" But Sri Suka, who on account of the strength of the practice of yoga, has given up the 'I-ness' in this small body of his, and realised the Supreme Soul in himself, entered the subtle body of the trees in the wood as a latent force and gave a reply to his father's call.

47. "It is my good fortune that I got darsan of the holy feet of your great self, who had the blessings of that world teacher, Sage Suka.

48. Gowdapada, on hearing these words of Sri Sankara, said "Child! When I heard about your noble qualities and perfect peace of mind, I had a desire to see you in person."

49. "Oh scholar! I heard from my pupil, Govinda, that you have written the commentaries on the two glossaries, which I had written on Mandukya upanishad and I became anxious to meet you".

50-51. Hearing the words of Sri Gowdapada, Sri Sankara read out all his commentaries before the great teacher. Sri Gowdapada felt very much satisfied about the commentary on Mandukya upanishad and on Mandukya (Karikai) glossary, and said "I am very glad to note your commentary on the Upanishad and glossary. There is an inducement in me that I should bestow a boon on you."

52. Sri Sankara :—

"When I have the pleasure to see your good self, *who is none else than Sri Sage Suka in another form*, I feel as though I have seen God Himself, who took incarnation in the three yugas earlier than this Kali-yuga. There is no greater benefit than this. Still, Oh Lord! I pray that you should bless me that my mind will always dwell on the Supreme Soul."

53. The realised great soul Sri Gowdapada said 'Yes' and disappeared. Sri Sankara described this with pleasure to his disciples.

54-55. The saint Sri Sankara, the man, who has controlled his senses, got up the next morning, had his bath and daily ablutions along with his disciples and started for meditation on the banks of Ganges. He then heard the world news "*In the* world, this island of Jambu (East Asia) is great. In it this country of Bharata (India) is the best. In India, Kashmir, the seat of the Goddess of speech is important.

56-57. *There (in Kashmir) the throne of Trans-*cendental Wisdom, with its four gates,

shines with splendour. No one except the greatest among renowned scholars has the right to sit on this seat. The scholars from the East, North, and West in the country have attempted (with their scholarship) to open the gates. But none came from the south and tried to open the gate".

58. Sri Sankara, who belonged to the south, heard this and became anxious to establish the greatness of the south (in its having efficient scholars) went to Kashmir to open the south-gate.

59. To falsify the allegation that there is no scholar in the south (of India) to attempt to open the southern gate, Sri Sankara went to the Temple of Sri Devi.

60-62. Sri Sankara reached the southern gate, when the public heralded "Sri Sankara the scholar is coming—the lion who destroys the arrogant elephants of opposing faiths, with asceticism as the teeth, who lives in the deep forest of monoism. Oh opponents, wild elephants, run away from his path. This Sankara, the lion, who would show his prowess in breaking open the heads of the tusked elephants, whose temples flowing with rut, that attract the bees on account of the alluring smell, would not condescend to meet the jackals and tuskless elephants, the poorest among opponents. Hence keep away from his path. When Sri Sankara went hurriedly to open the south-gate, a group of opponents obstructed vehemently.

63. They told Sri Sankara "Sir, why are you so hasty? Please tell us what you propose doing? Nothing could be done in haste. It should be done in a calm manner."

64. "You are saying – 'Those who want to test me may come. I am an all-knowing man. There is nothing, which I do not know.' Oh scholar, desirous of success! you may pass the test and then enter the temple"

65. The propounder of the Kanada school appeared before Sri Sankara for a debate. He stated his theory thus. There are six factors (1) matter (2) quality (3) action (4) ordinary (5) special or extra-ordinary (6) combination. Two small atoms join together and form a double atom.

66. He asked further:—

"If the double atom possesses consciousness, please tell me wherefrom it emanated. If you do not explain this, your disciples may call you a great scholar, but there is no meaning in that term."

67. Sri Sankara replied:—

"The duality in them itself is the origin" The Kanadas on hearing this intelligent reply, fled.

68. Then came the propounder of the Nyaya school of philosophy and said, "Please tell me the difference between the Kanada and Gowtama schools of thought on the question of emancipation".

69. Sri Sankara replied :—

"In the school of the Kanadas, when there is destruction of the knowledge of the combination of quality (Guna), a vaccum like the sky is created and that is emancipation. According to the school of Gowtama, it is the state of combination with supreme happiness that is emancipation".

70. "As per the Kanada school there are six topics or heads while according to the Gowtama school they are sixteen in number. Both admit the existence of God". So the follower of the Nyaya school also retreated.

71. Then came the follower of the Kapila school of philosophy and asked:—'Is the original matter or cause the independant creator of universe or does it depend upon consciousness for that. If you do not answer this question satisfactorily, you cannot enter the gate'.

72. "According to the school of Kapila, that original matter which has three constituent qualities (of all material substances *viz*, Purity, activity, darkness or ignorence) and is of variegated colours is alone and independantly the cause of this universe. According to the Vedanta it is on account of another on which *it depends*".

73-74. The arrogant Buddhists came with a loud protest. According to them, there are various theories 'The outer world exists' 'It does not exist' 'It is of the quality of knowledge'. They

said, 'The school propounding the existence of the world has two divisions. What are the differences interse between them, the different shades in their arguments and the differences between your school and their school? Then alone can you enter the shrine of the Devi (deity).

75–76. Sri Sankara described the various schools of thought and answered:—The two schools are Sowtrantikas (Representationists—inferribility of external objects) and Vaibhashikas (presentationists–perceptibility of external objects). The first say that matter can be understood by the theory of inference. The second say that it is to be appreciated by perception through the senses. According to both it is transcient. The difference is only in the kind of proof, that leads to it. He, who speaks with the knowledge derived from the worldly experience, states that the knowledge is transcient. But the Vedantin says 'knowledge or consciousness is one and is ever present'. This is a great difference.

77. The naked mendicant (of jain sect) came and questioned:—"Which is the object referred to as 'Astikaya' in our school? Oh teacher, If you are omniscient, aswer me quickly".

78. Sri Sankara replied:—

"Jiva, body, good actions, bad actions, ether, all these five are referred to by the term 'Astikaya'. This is the theory in jainism. If you have still anything to be known about that religion, ask me".

79. After the non believers in Veda (Holy scripture) were thus replied and satisfied, one, who belonged to the school of Sage Jaimini, came and put a question:— "In our school what is the nature of the '*word*' *in our school. Is it matter or quality?* Please give an answer and then enter".

80. Sri Sankara replied:—

"According to you, sounds are permanent. They pervade everywhere. They could be appreciated by the sense of hearing. So the words constitued by these sounds are also all-pervading, permanent. Hence it is matter only".

81. They worshipped at the feet of the master, who was able to give answers in all the sciences. They opened the door and permitted him to enter. Then, they also went in.

82. Sri Sankara held Sanandana by his hand and tried to ascend the throne of wisdom. At that time Sri Saraswati said in a aerial voice.

83. "You are an omniscient scholar. You have been tested on all sciences. Otherwise, Mandanamisra, the incarnation of the creator, Brahma, could not become your disciple".

84. "To ascend this *throne of wisdom, it* is not sufficient if you are only all-knowing. You should have purity of thought, word and deed. It should be decided whether you have got that purity. Please wait for a while. Do not be in a hurry.

85. "Having become an ascetic, you enjoyed ladies and got the certificate of merit in the science of love. How could such an individual become fit to ascend this throne of wisdom? Like omniscience, there should be also omnipurity to enable one to sit on this throne of wisdom".

86. Sri Sankara replies:—

"Oh mother, from the time of my birth I have committed no sin in this body. This body could not be held liable for the acts committed by another body".

87. Having thus answered the Goddess of Speech, Sri Sankara got up on the Throne of Wisdom and sat there. All the scholars and Gods present there praised Sri Sankara, like sage Kahola and Sage Gargi, who praised the greatness of the realisation of Sage Yagnavalkya.

88. The Goddess of speech declared "You, whose fame in defeating in debate, with unsurpassable ability in the Scriptures, Sri Mandanamisra, the most learned among the disputants, has spread in all directions and who is omniscient are fit to occupy permanently this throne of Wisdom". Hail! to the Sarada (Pitha) Seat, which was occupied by Sri Sankara, thus praised by the Goddess of speech.

89. When the noise of the Victory Celebrations of Sri Sankara, the establisher of absolute monoism over his indefeatable hord of enemies, spread in all directions, the school of Gautama disappeared—

where? it is not known. The form of the school of Kapila was disfigured; the philosophy of Sage Prabhakara dwindled in effect. The doctrines of Kumarila Bhatta (Bhattapada) hid themselves somewhere on earth. The schools of philosophy preached by Patanjali and Kanada were not heard of at all The talks of dualism became unreal.

90. When the King among Saints sat on the throne of Wisdom,—Saint, who was the rising sun driving out the darkness of ignorance of the non-believers—the sound of the school of Kanada subsided. The philosophy of Kapila was wafted away by the winds; Jainism was destroyed. Bhattapada's school faded out. Everyone hated his doctrines of similarities and dissimilarities. While these schools suffered so badly, how can Jainism claim to live?

91. Under the orders of God Indra, the King of all Gods, the noise caused by the Gods beating the large Kettle-drums spread majestically, like the sounds of the waves of the ocean and the thunder in the sky.

92. The Gods poured on the head of Sri Sankara, all the blossoms of the celestial tree, Kalpaka, which made Goddess Indrani (wife of Indira) suffer for many days for want of blossoms to decorate her head.

93. Having thus occupied the throne of wisdom, not with a desire to establish his personal renown, but intent upon the permanent establishment of his school of Absolute monoism, Sri

Sankara appointed some disciples in places like Sringeri and left for penance to Badri (in the north) followed by some disciples.

94. There also, he held debates with scholars proficient in the science of concentration (yoga) and defeated them, and made them lose their doctrines, but took pity on them and initiated them into the principles of his commentaries (Absolute monoism).

95. This King among saints, shone with the splendour of his fame — the saint, who, with all mercy, pleased the scholars with his efficient advice in philosophy, spent his days happily.

96. While Sri Sankara, the incarnation of Lord Siva, earned world wide fame on account of his illustrious acts, thirty-two years of his age had elapsed.

97. Commentaries, capable of removing the ills of the 'Kali Age', the instrument to obtain liberation, and fit to be adorned by every scholar, were written, He did many other extraordinary acts. The pride and arrogance of the half-baked scholars, who doted upon their being praised by others was destroyed. The false doctrines of the atheists were annihilated and the path of emancipation leading to permanent pleasure was firmly established. What more can Sri Sankara do to the scholars? He completed what all he should do.

98. The fire of poverty of the good men was quenched by the floods of the side-glances of the all-merciful nectar-like eyes of Sri Sankara. While his fame spread in the three worlds and became praiseworthy, like pearls, sandalwood, diamonds, snow and stars, where is the need for any artificial perfumery.

99. The fame of Sri Sankara, the Emperor among ascetics, spread throughout the world in all directions. The world was astounded by his illustrious deeds. His adherents followed his dictates and lived a proper life, enjoying the pleasures of the world with the object of attaining emancipation. How else can he spread his fame?

100. When he was already in the forefront among ascetics, Sri Sankara reached the holy place Kedara, which is capable of destroying all obstacles, bestowing on the worshippers unlimited happiness and bliss, quenching the forest fires of evil actions.

101. Sri Saṇkara, with incomparable greatness and prominence among scholars, saw his disciples suffering from the pangs of extreme cold and prayed to Lord Siva for the grant of hot water.

102. Requested by the emperor among ascetics, Lord Siva made the hot water flow out of His holy feet. To show to the world the greatness of Sri Sankara, the hot water is flowing there even today,

103. The Gods Brahma, Indira, Moon, Vishnu, Vayu and Agni followed by many sages and

realised souls, came to take Sri Sankara, the incarnation of *Siva*, who has fulfilled the aim of the Gods (the purpose of his descent on earth). to the Mount Kailasa.

104. The Gods came in countless planes which illuminated the sky like crores of lightning flash covering up the entire atmosphere, poured loads of the blossoms of the celestial tree, Kalpaka on Sri Sankara's head, and praised the Siva, appearing in the form of an ascetic.

105. "*You are the original creator, who swallowed* the virulent poison, who destroyed Cupid, who devasted the triple country of the wicked, who does the threefold task of creation, protection and destruction of the world. Oh destroyer of the trammels of life ! the object of your descent *on earth has been achieved. Please come back* to heaven for our sake.

106. When the Gods thus finished their humble request, Mahadeva was anxious to reach His abode in heaven. Vrishabha, (the celestial Bull, Lord Siva's permanent vehicle), which was decorated by the goblins (attendants of Lord Siva) and which was brighter than the autumn moon, the swan and milk, came and stood before Him (Sri Sankara).

107. Praised by the Gods Indira, Vishnu and others, worshipped with celestial flowers, held by his hand by Lord Brahma (*the creator*), who was born on a lotus, the king among ascetics, adorned the

crescent moon and matted hair, exhibited his divine form, got on the celestial bull and amidst victorious acclamations of the sages reached His abode (Kailasa).

Thus endeth XVI chapter, known as "the establishment of the throne of Sri Sarada" in the abridged Sankara Vijayam written by Sri Madhavachariar.

Om-Tat-Sat.

Appendix:

1. Kanakadhara Stotram
2. Dasasloki
3. Manisha Pañchakam
4. Lakshmi Nrisimha Karunarasa Stotram
5. Thotakāshtakam
6. Hastāmalakiyam.

॥ कनकधारास्तोत्रम् ॥

1. IN PRAISE, FOR A RAIN OF GOLD.

1. Let the sidelong glances of the all-giving Mahalakshmi bring me fortune—glances that frequent Lord Vishnu's body, thrilled with joy (of Lakshmi's contact) resembling a tamala tree overgrown with fresh sprouts, with the golden bees hovering around them.

2. Let the shower of the looks of the ocean-born smiling Mahalakshmi give me fortune—looks which advance towards Lord Vishnu out of love and retreat therefrom out of shyness, resembling the frequenting black bees that approach and return from the blue lotus flowers.

3. *Let a particle of the grace of Lakshmi, who resembles* the centre of the blue lotus, remain on me at least for a moment —grace which could grant to mortals the celestial benefits, and supreme happiness even to Vishnu, the slayer of Mura.

4. Let me have the blessings of the partially opened eyes of Lakshmi, whose flowing amorous looks give pleasure to Lord Vishnu who, with joy, is absorbed in her.

5. *Let me get a fortune from the sidelong glances of Sri* Lakshmi—glances which are capable of granting all the desires of Lord Vishnu, and which flow from her eyes resembling a garland of blue stones, when they fall upon the Kaustubhamani, adoring Vishnu's chest.

6. Let me get all prospects from Sri Lakshmi, the descendant of Sage Brighu, the mother of the universe, whose illustrious form shines on the blue form of Sri Vishnu like a lightning in a dark rainy cloud.

7. Let the alluring side-glances of Sri Lakshmi fall on me and make *me fortunate—side glances with whose help even*

once conquered the beings Lord Vishnu, the slayer of Asura Madu.

8. Let the rain-laden clouds, Sri Lakshmi's sidelooks, impelled by the winds of her mercy, take pity on me, an unfortunate Chataka bird, (*living on rain drops*) and bestow on me the shower of wealth and quench the *thirst of poverty in me.*

9. Let the looks of the lotus-seated Mahalakshmi, which are concentrated on Lord Vishnu grant me my best desires—looks which can *grant heaven even to those, who have no interest in* doing the holy sacrifices, which also can lead them, to heaven.

10. Adorations to the consort of the Lord of the universe (*Rajarajeswari*), *who, in the various forms of Saraswathi,* Lakshmi, Sakambari Devi, and Parvathi has performed in a light manner the illustrious deeds of creation, protection and destruction of the world.

11. Prostrations to Lakshmi (Sabdabrahman) propounded in the Vedas. Prostrations to the Lakshmi, Rati, the abode of brilliance, attraction and all virtues. Prostrations to Lakshmi, the *Sakti, who has the lotus for her abode. Prostrations to* Lakshmi, the absolute consort of Vishnu, who transgresses all the worlds (Kshara-world; Akshara-Maya).

12. *Prostrations to Lakshmi, with an attractive and merciful* face, resembling a lotus. Prostrations to Lakshmi born out of the rich milky ocean. Prostrations to Lakshmi who has for her brother, Soma and Amruta (also born out of the milky ocean). Lakshmi has the same capacity like the brothers to give relief from sickness and death. Prostrations to Lakshmi, the consort of Vishnu of the milky ocean. [In this sloka with 4 parts, the aspirant prays to Lakshmi to grant him her grace, wealth, release from worldly worries and self-realisation and finally merger in Lord Vishnu].

13. Oh! Divine Mother, with lotus-like eyes, worshipped by men and *Gods alike, capable of bestowing all fortune on the*

worshipper with a form pleasing to the external and internal senses of perception, with the capacity to grant even a throne, having decided to remove all the sins of the worshipper, prostrations to you always. Let that protect me for ever (I have nothing else except my prostrations to offer to you).

14 Oh! Lakshmi, the consort of Vishnu, the slayer of Asura Murari, I bow before you in body, speech and mind as the meditation on your merciful looks would grant your worshipper all the wealth he prays for.

15. Oh! Bhagavati, whose abode is the lotus flower, who bears the lotus in her hands, who is adorned with white silk and white garlands. Oh! the consort of Lord Vishnu, you could divine the thoughts of man, you can grant the worshipper the pleasures of the three worlds; be pleased to bless me. (By the appellation Bhagavati is meant the knower of the six items—creation, destruction (of the world), real knowledge, ignorance, the path of liberation and reincarnation).

16 As the day dawns, prostrations to Mahalakshmi, the daughter of the ocean of nectar, the consort of Lord Vishnu (the Lord of the three worlds) the universal mother, on whose form the eight guarding elephants of the earth pour pure Ganges water from golden pots.

17. Oh! Mother Lakshmi, consort of the Lord, with eyes resembling the lotus, I am the foremost among the penniless poor and therefore the fittest person on whom your merciful grace should fall. Hence pray bless me.

18. Those, who, with these verses pray everyday to Mahalakshmi, the universal mother, the physical incarnation of the Vedas, would become endowed with all the riches in the world, possessing all virtues, with a status respected by all men of culture.

2. DASASLOKI

(When Sri Sankara approached the Cave wherein lived Sri Govinda Bhagavatpada, the latter asked him 'Who are you?' Sri Sankara replied in ten verses and concludes by saying in the refrain of each verse 'I am the Supreme Self').

1. I am neither land, nor water, nor lustre, nor air, nor ether, nor senses, nor a sum total of these (not the body). For, all of them are destructible. I am the non-dual, the residue of everything, all-bliss, actionless, the one that is experienced even in deep slumber.

2. I am not controlled by caste nor the duties attached to the *caste or order in society. Concentration is not meant* for me nor meditation, nor other similar courses. For they belong to the world of non-atman (ignorance) and are destructible when the 'I' and 'MINE' the root cause of *these are themselves removed. I am the non-dual* ... ...

3. I have no father, nor mother, nor Gods, nor worlds, neither the Holy Vedic scripture and the sacrifices nor Holy places. For in deep slumber these are non-existent. I am the non-dual ... ...

4 As far as I am concerned, the Sankhya, Saiva, Pancharatra, Jaina, Mimamsa and other schools of thought are of no effect. I transgress the limited, though final, conceptions of these schools of thought. I am the pure transcendant, unqualified soul, realised by even piercing through the qualified self. I am the non-dual ... ...

5. I am all-pervading. So I have no part or limited dimensions. As far as I am concerned, there is not such a thing as above or below me, inside or outside, middle or sectional, north, east, south nor west, nor at one time or before that. I am the whole. I am the non-dual ... ...

6. I am not bound by the limitations of colour nor size, nor shape. So the 'I' is neither white, black, red

nor yellow, nor tall, nor short, nor big, nor small, I am of the nature of light (which transcends all these limitations). I am the non-dual ... ...

7. No distinctions like the ruler, the ruled, student, tution, I and you, can bind me. There is not even the universe. For self-realisation abhores all such distinctions. I am the non-dual ... ...

8. I do not have the three stages of wakefulness, dream or deep sleep. I am myself the Viswa, Teijasa and Prajña (all at one). For these stages refer to the state during non-realisation. I am the fourth (Turiya), beyond all the three stages. I am the non-dual ... ...

9. What all appears to be the world, as though other than the supreme soul, would vanish when analysed. On analysis, we will find that the supreme soul is not in any way limited by time, space or causation. It is ever-present, everywhere and self-evident and eternal. I am the pure supreme self. I am the non-dual ... ...

10. It could not be limited in any manner nor perceived by adopting any scales of limitation, like one or secondless, as alone or not alone, as existing, void or not void. There is no second besides it, when alone such cosiderations can come in. It is unspeakable and unexplainable, even though it is established by the language of the Upanishads.

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3. MANISHA PANCHAKAM

[While at Varanasi Sri Sankara was going to the River Ganges for bath during day when one who was dressed like a Chandala with four dogs following him appeared in the way and Sri Sankara asked him to go off his path. The Chandala asked, "whom do you ask to go out of the path? Is it the body or the chaitanya inside it; does your remark fit in with your theory of Absolute monism". Then Sri Sankara gave out his theory of philosophy in the following five slokas].

1 If there is any one to whom the supreme spirit appears clearly in the stages of wakefulness, dream and slumber, who has a firm realisation that what is meant by the term 'I' is not the body but that universal soul which pervades all creation in the world, from the ant to Bramham, such a person is my preceptor (Guru), be he a brahmin or a chandala (untouchable).

2. If there is any one, who has a firm conviction that he is none other than the supreme self, that the world is only an expansion of that supreme brilliance, that it is only on account of man's superimposition of the three qualities, satvam, rajas and tamas and through ignorance all the world has been assumed by him to be existing, who has also a firm conviction in the ever-present, faultless, all-blissful supreme spirit, that man is my preceptor, be he a brahmin or an untouchable.

3. It is my conviction that if the physical body is given to the great Jñani, who has learnt well at the feet of his master that the entire world is perishable, who concentrates ceaselessly on the supreme spirit, who has a pure and controlled mind, who has caused the eradication of the results of stored and impending actions (karma) by the fire of knowledge, that physical body is given to him only to experience the fruits of current karma (Prarabdam).

4. It is my conviction that he is great as a preceptor, who has controlled the mind and who ceaselessly concentrates on the supreme self which is cognised by the term 'I' by all, man beast or God, and on account of whose (Self's) brilliance shines all objects like the mind, the senses and the body, who are by themselves not self-brilliant.

5. It is my conviction that he who has brought about the destruction of the mind and made it free from thoughts, who has got himself fully immersed in the ocean of supreme happiness—a tiny particle of which is the quantum of happiness enjoyed by Indira and the Gods—such a person is not a mere seer or knower of Brahman, but he is himself the supreme spirit (Brahman).

4. SRI LAKSHMI NARASIMHA KARUNARASA STOTRAM

[When Sri Adi Sankara came out of King Amaruka's body and attempted to enter his own body, he found his body was being subjected to flames. He then prayed to Sri Lakshmi Narasimha in 17 verses (of which the following is a summary). The flames subsided and he got back into his body. The verses are also known as Sri Lakshmi Narasimha Karavalamba stotras a reading of which would get the grace of Sri Mahavishnu on the worshipper]. [Ref. Chap. 10 Sloka. 60]

1. Oh Lord! who has the milky ocean for residence, who holds the (Chakra) Disc called Sudarsana in his hand, whose body, adorned by the precious stones on the head of the serpant Adisesha, has been assumed for the sake of protecting the world at their devout prayers, Oh leader of the Saints like Sage Narada, Oh ever present, the protector of the afflicted, the boat to cross the ocean of worldly life for the worshippers, Oh! Lakshmi Narasbimha! pray, save me at this critical hour by giving me a helping hand.

2. Oh Lord! Whose lotus feet are worshipped by the group of Gods like Brahma, Rudra, Indra, Vayu, Sun and others for getting your grace, and whose royal crowns, bedecked with shining diamonds and jewels, touch your holy feet, Oh Lord, who has a swan playing among lotus adorns the breast of Goddess Sri Lakshmi, your ever beautiful and attractive consort, Oh Lord Lakshmi Narasimha I pray, save me at this critical hour by giving me a helping hand.

3. I have been caught in the long flames of the raging forest-fire of family life, and my body is burning on account of the same. I am anxious to get out of it. Oh! Lord Lakshmi Narasimha, pray, save me at this critical hour by giving me a helping hand.

4. Oh! the Universal Lord! the entire world is engulfed in your stomach. You have pervaded the whole universe;

hence you are called Jagannivasa, one who has pervaded the world. I have been caught in the net of family life.

The pleasures of family life (worms) attracted by the hook of senses are holding me, like a fish that has bit the worm in the hook, and I have lost my balance of the head and chin and feel helpless. Oh Lord Lakshmi Narasimha ! pray, save me at this critical hour by giving me a helping hand.

5. I have fallen into the deep and fearful waterless well of worldly life. I am surrounded by venemous serpants of sufferings. To get out of it, I have surrendered myself to you. I am helpless. Oh Lord Lakshmi Narasimha ! pray, save me at this critical hour by giving me a helping hand.

6. Oh Lord, the destroyer of all troubles! My body has been caught and is being squeezed by the trunk of the wild elephant of worldly life. I am confused on account of many fears, and I am in the last moment of my life. Oh Lord Lakshmi Narasimha ! pray, save me at this critical hour by giving me a helping hand.

7. Oh Lord, seated on the great bird Garuda! Oh Lord, resting on the waves of the milky ocean! I have been bitten by the ferocious and sharp fangs of the venemous serpant of worldly life. My body is about to perish. Oh Lord Lakshmi Narasimha! pray, save me at this critical hour by giving me a helping hand.

8. Oh Lord Lakshmi Narasimha! I have got up on this poisonous tree of worldly life, which has grown out of the seed, sin, whose many branches are the countless past actions of mine, whose leaves, are my senses of perception, whose flower is the woman's attraction (love of woman) and whose fruits are the many painful experiences. I have suffered. I am terribly afraid and feel forlorn. Oh lord ! pray, save me at this critical hour by giving me a helping hand.

9. Oh Lord Lakshmi Narasimha! In this wide ocean of worldly life, into which I have fallen, I am caught by the

devouring whale, death, and I am about to be swallowed by him. I have grown very weak. I am wafted, here and there by the waves, my attachment to life; I am much worried. Pray, save me at this critical hour by giving me a helping hand.

10. Oh Lord, the All merciful! who took shape to destroy Prahlada's troubles, Oh Lakshmi Narasimha, pray, save me, who has fallen into this ocean of worldly life, and become suffocated and helpless in a pitiable condition, by giving me a helping hand.

11. Oh. Lord Lakshmi Narasimha, the slayer of Demon Murari! I am proceeding in the midst of the dense forest of worldly life. I am smitten by the summer heat, jealousy. I am threatened by the wild life, desire. I am suffering untold misery. Pray, protect me at this critical hour by giving me a helping hand.

12. Oh Lord, All merciful! Lakshmi Narasimha, I have been already bound hand and foot by the strings, desires in the worldly life. When the messengers of death, put their nose round my neck, threaten me and drag me, pray, come and help me, a helpless solitary, and terrified person, pray, give me a helping hand and save me.

13. Oh. Lord of Devi-Lakshmi! Oh! God brilliant, with the lotus in the navel, Oh, King among Gods! Oh. Vishnu. Oh God! propitiated by all sacrifices, the incarnation in the form of sacrifices, who illuminates everything, who is praised by the Vedas and brahmins, Oh Lord Kesava. possessing alluring dark locks on the head, Oh Lord Janardhana, the destroyer of the wicked, Oh, Lord Vasudeva, pray give me a helping hand and protect me at this critical hour.

14. Oh Lord Lakshmi Narasimha! who holds the disc in one hand and the conch shell in the other, who with another hand holds the hand of Goddess Lakshmi, the daughter of the King of Oceans, and who in his right hand holds the signs of

protection and benefaction, pray, protect me at this critical hour by giving me. a helping hand.

15. I am a man born blind (ignorant); the thieves (senses) have carried away all my properties, (intelligence). They have pushed me into a deep (delusion) pit in a dark dense forest. There is no one to help me. How can I get over all these and become free. It is possible only with the grace of the Lord. Oh Lord Lakshmi Narasimha! Save me at this critical hour by giving me a helping hand.

16. Oh Lord! who always lives in the hearts of sages Prahlada, Narada, Parasara, Pundarika, Vyasa, and other great men, who resembles the celestial tree in protecting those that bear respect and good feeling towards the adherents of god, Oh Lakshmi Narasimha! Pray protect me at this critical hour by giving me a helping hand.

17. *These verses have been composed* for the benefit of the world by me, Sankara, who like a bee has got attached to your attractive lotus feet, Those who read with a deep devotion to Lord Vishnu, will reach His Lotus Feet and enjoy the eternal bliss of self-realisation.

THOTAKĀSHTAKAM

1. *Oh Lord Sankara! the knower of the ocean of the* nectar of all the Sastras, the treasure of the esoteric sense of all the great Upanishads, my great spiritual master, I adore your holy feet in my heart. Be my saviour.

2. Oh ocean of mercy! save me, whose heart is ever afflicted by the sea of the misery of birth and death. Make me the knower of the truth of all the philosophical lore. Oh my great spiritual master Sankara! Be my saviour.

3. Oh my master Sankara! whose intellect is alluring on account of the inquiry into the nature of the Self-knowledge, I consider that you are the knower of the distinction between the cosmic and the individual Self. Oh my master! Be my saviour.

4. Oh my master, a great curiosity is raised in my mind, that you are the very embodiment of Lord Siva himself. Save me from the vast ocean of illusion. Oh my spiritual master! Be my saviour.

5. Oh my master! there will surely be the eagerness to see the same in all the religious deeds ordained by you in various ways. I am very poor. Protect me by all means. Oh my spiritual master! Be my refuge.

6. Effulgent beings move in this world in disguise having taken human forms to protect the world. Oh master! You shine like the dazzling sun. Oh my great spiritual master, Be my saviour.

7. Oh bull among all the masters! Oh bull-bannered! No intelligent person can become your equal. Oh master! who is endearing to those who seek your refuge! Oh my great spiritual master! Be my saviour.

8. Oh master! I have not learnt any great art. Oh teacher! I have not got any coin of gold. Quickly show your inborn compassion. Oh my great spiritual master! Be my saviour.

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7. Just as the sun which is visible to many eyes does not illuminate the objects in turns so also that self which is self illuminating, does not make all intellects illuminating in turns but it makes them effulgent all at once.

8. Just as the eye perceives that object which is illuminatd by the sun but not the sun that which is thus illuminated so also that illuminating self makes the senses illuminating. I am that self whose nature is everlasting existence, knowledge and bliss.

9. Just as the one sun appears to be many in the rippling waters but it appears like a ball of fire in the calm surface of the same waters so also the self appears to be many in unsteady minds but it is the same in steady minds. I am that one self whose nature is everlasting existence, knowledge and bliss-

.10. Just as a big fool whose eye is shrouded in darkness caused by the thick clouds considers that the sun is covered by the thick clouds so also those who are ignorant of the real nature of the self consider that it is embodied. I am that one self whose nature is everlasting existence, knowledge and bliss.

11. I am that one self which is immanent in all the objects which is not touched by all those objects and which is as pure as the clear space. I am that one self whose nature is everlasting existence, knowledge and bliss.

12. Oh Lord! Just as the crystaliline gems appear to be different due to the difference in substratum so also you appear to be different due to the difference in the attitude of your intellect. Just as the moon beams appear to be wavering in a sheet of water so also you seem to be wavering.
